# The Universalist Leader

A Journal of Tomorrow

Boston February 11, 1922 Chicago

Statue of Lincoln by St. Gaudens, in Abraham Lincoln Park, Chicago

# The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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# Μιγμα

Will Uncle Sam go to the European Economic Conference as an observer, or will he take off his coat and help? *(Independent and Weekly Review.)*

v λ

The time appears to be ripe to resume relations with Russia. Lenine may be many things he ought not to be, but certainly he is not a stubborn fool. He is a man of ideas and personality. He has the wits to know that something has gone wrong in his calculations and he has the extraordinary courage to admit it to his political followers and adjure them to try another tack. *(The World's Work.)*

v λ

A Wyoming stock man who had recently shipped twelve thousand sheep to Chicago found, after deducting freights, commissions and other charges, he had left an average of thirty-two cents a sheep. Going to Chicago himself, he entered a restaurant and happened to order mutton chops, and when he came to pay his bill he found he had eaten the equivalent of four of his sheep. *(The Woman Citizen.)*

v λ

The old idea that childhood was life's question-time, and ought to be rounded neatly off so that the adolescent could proceed to his trade with well-assured foundations, is fortunately dying. It is more and more realized that education has no time limits, and that the better a teacher answers a question the more "supplementaries" will he provoke. *(Manchester Guardian.)*

v λ

Governor Miller, of New York, is planning a thorough survey of prison industries with a view to the introduction of modern equipment and shop conditions in the state's penal institutions. How prison industries may be made self-supporting and the wages of convict labor be increased from the present one cent per day to a scale more nearly approaching that of free labor will be the subject of a conference shortly to be called. *(The Survey.)*

v λ

In a great war the nations involved fight first against one another. But, after the war is over, they all have another war to fight, too. In this second war they are all on one side; the enemy is common to all. Whether they now squabble or agree among themselves, whether they keep up their previous groupings or all fall sourly apart or all help one another in some sort of tacit confederation, they all must have it out with War herself in her new incarnation as poverty, misery, disappointment, and disillusion. *(Manchester Guardian.)*

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THE
# Universalist Leader

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**ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH**

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

# Editorial

### Words of Lincoln

I am nothing, but truth is everything.

* *

Let no one falter who thinks he is right.

* *

My observation has been that those who promise most do the least.

* *

The Lord must love the common people—that's why He made so many of them.

* *

This nation can not live on injustice. "A house divided against itself can not stand."

* *

My greatest ambition is to be truly esteemed of my fellow men by rendering myself worthy of their esteem.

* *

Let us have faith that right makes might, and in that faith let us, to the end, dare to do our duty as we understand it.

* *

The probability that we may fail in the struggle ought not to deter us from the support of a cause which we deem to be just.

* *

I have always made it a rule that if people won't turn out for me I will for them. If I didn't there would be a collision.

* *

Let us at all times remember that all American citizens are brothers of a common country, and should dwell together in the bonds of fraternal feeling.

* *

It has been said of the world's history hitherto that "might makes right;" it is for us and for our times to reverse the maxim, and to show that right makes might.

No men living are more worthy to be trusted than those who toil up from poverty—none less inclined to take, or touch, aught which they have not honestly earned.

* *

The Constitution will be preserved and defended until it is enforced and obeyed in every part of every one of the United States. It must be so respected, obeyed, and enforced and defended, let the grass grow where it may.

### The Biggest Factor

There are those who are asking what is the product of the Church? Is it worth while? Is it putting out the goods? Perfectly fair questions which the Church should be eager to answer. This is not a discussion, simply one answer, that the Church is the one and only character factory that is working. And character is the biggest factor in our daily practical lives. The basis of all our business and co-operative life is character. A man without character in your store or factory or school is more dangerous than an incendiary. We say our machinery is run by an engineer, but it is not, it is run by character or wrecked by the absence of character. We may trust our affairs to a competent helper, but unless that helper has character we shall never know whether we are going up hill or down—until we land! It is character in the schools which make them safe for our children, no matter how much the teacher knows. It is character in the public office which insures a decent government far more than the policeman with a club. And the policeman with a club or any one with authority without character is a dangerous man. That is, the biggest factor in life is the factor of character, which is, or should be, the product of the Church. And the Church should be working overtime to put out the goods if it would bless the world.

### The Mediocre Man

The debt we owe the mediocre man is great. He is everywhere abroad; in the pulpit, in the pew, on the bench and in the witness chair; in the bank and before the teller's window. Sometimes he has been to college, sometimes he has not; but if we say that because inventive geniuses like Edison, or great organizers like Henry Ford, were not college graduates, men should not go to college, we overlook, if you please, mediocrity. Newspapers exploited widely the visit of Mr. Ford and Mr. Edison to Muscle Shoals, but they said nothing of the engineers and chemists, the accountants, and what not, who attended them in an advisory capacity. From them Mr. Ford learned what could be done and, catching his cue from mediocrity, has told the Secretary of War what he will do. Mr. Hughes, Mr. Balfour, Mr. Briand and Mr. Wellington Koo are among the great men at the Washington Conference, but they could do nothing were it not for the hundreds of trained men and women who attend

them. Comparatively few rise to leadership. The rank and file can only follow, content to be the hands and feet, the eyes and ears, of those who lead.

* *

## AT HOME

ON Saturday, January 28, "Universalist Headquarters" was "At Home." Some hundreds of our friends called on us. As they saw the beauty and charm of the rooms, bright with flowers and music, we hope they realized what the "At Home" really meant.

The new building is not simply a place to carry on business. The time has passed when any Universalist ought to be satisfied with that. A place where men and women work is a place where they live at least half their waking lives. The new headquarters was planned in the recognition and acceptance of that fact. If we are to preach a religion of universal brotherhood, we must live it here where we preach it So there is a beautiful reception room, a quiet and comfortable rest room, and equipment for cooking and serving occasional family meals where we shall all come together to discuss our work and its larger opportunities for service. So when you contribute to the "Headquarters Fund" you are helping us make a place where Universalism may be seen as well as heard.

* *

## LINCOLN

A PLAY has been running for months in New York in which the principal characters are tramps and beggars and thieves and murderers. Yet the man is to be pitied who sees it and does not come away deeply conscious that life is sweeter and purer and nobler than he had realized, and that Emerson was expressing the ultimate Universalism when he told us that

> "In the mud and scum of things
> There's something always, always sings."

We shall miss the deepest and highest meaning of Abraham Lincoln if we lose our sense of his antecedents and his environment. The period before the Civil War was the lowest ebb in the spiritual life of the United States. "Our land entered a period of hideous chaos which it is hard for us to-day to picture. American wealth became fodder in a sty to be gorged and guzzled by stampeding pigs." If you want a picture of our political life that will well nigh make you blush for the name American, read Walt Whitman's description of the conventions that nominated our presidents from 1840 to 1860:

> "The members who composed it were seven-eighths of them the meanest kind of brawling and blowing office holders, office seekers, custom house clerks, contractors, creatures of the president, creatures of would-be presidents, ruined sports, expelled gamblers, scarred inside with vile disease, gaudy outside with gold chains; the combings of the earth."

Out of this "mud and scum of things," with the mud and scum clinging to his garments, rises the purest figure in our public life. Out of our Nazareth came the savior of his people. Only now are we beginning to understand that he saved us by what he was, not by what he did. "A materialistic world saved by a religious man. A practical union saved by a poet. A rationalistic society saved by the abiding love of a mystic. Here at last is our miracle."

So with the passing of the years Abraham Lincoln becomes more and more a spiritual symbol. In him was life. Therefore we forget whether he was rich or poor; as our understanding grows we shall not be concerned for his happiness or unhappiness. In him was life and death did not end it, but increasingly revealed it. He is the proof of our faith in the goodness of life, the evidence of the things we ourselves have not yet seen.

* *

## THE INQUISITION COMING BACK

THE Inquisition is coming back!

Not in the shape of fagot and rack, but in a form equally fanatical and implacable. The "fundamentalists" are proposing to censor the schools; and if any luckless teacher is found disseminating heretical doctrines he is to be separated from his job instanter.

Evolution is under the ban. Any suggestion of reasonableness, any intrusion of the historical method, in the study of the Scriptures is taboo. If an institution is found hospitable to such "Godless" sciences, it is to be written down in the *Index Expurgatorius*. It is proposed that the teachers, if they are to retain their places, shall be required to sign an Orthodox statement specifically renouncing these and all similar "heresies." In the South especially this movement is gaining much headway.

All of which furnishes food for reflection. The victory of liberal thought is not as sweeping as some of us supposed. Busy in the big centers of life and learning, ministering to cultured and open-minded congregations, liberal preachers had almost taken it for granted that the Higher Criticism had become an axiom with Bible readers everywhere. But the "fundamentalists" have given us a jolt. And it is a bit surprising to discover that they are in exceeding great number and very noisy withal. They are insisting that the wheels of learning shall be turned back a full century. Where science and the letter of the Bible do not agree, science must go.

One is appalled at what must follow this rerudescence of an ignorant dogmatism. These men are proposing to commit again what was unquestionably the colossal blunder of modern times. It drove the scholars and scientific spirits of the nineteenth century into virtual atheism. In the face of incredible claims for the Bible, they simply rejected the Book altogether. By making it an infallible textbook of science, theologians drove the Bible out of the laboratory. Jesus and the gospel went out with it. The humanizing, saving spirit of Christianity was withdrawn, and science became frankly pagan. It is no accident that the great scientific triumphs of the last half-century have been largely exploited in doing the devil's work of destruction. Why the lurking submarine, the seventy-five mile gun and the poison gas? Does not the fatal blunder lie, after all, at the door of dogmatic Orthodoxy?

The fight for a Christlike Christianity is only just begun.

# Lincoln: Man and American

**Stephen S. Wise**

WHAT characterization of Lincoln could be more perfect than the words of Ecclesiasticus in which the latter describes the character and life of another and earlier liberator: "And God brought out a man of mercy, a man beloved of God and man, whose memorial is blessed. He sanctified him in his faithfulness and meekness."

A man of mercy! Lincoln was that. Not only was he a man of mercy, but a man of infinite compassion. He was a strong man, a rugged man, a virile man, but such was his strength that it blossomed in unfailing mercy and compassion.

A man beloved of God and men! This was Abraham Lincoln. A man beloved of God, whom God raised from among the simplest and lowliest of the people to be a prince among men, and to be remembered reverently and tenderly long after the princes of the earth shall have been forgotten. A man loved of God and men! Men did not always love him; they did not always understand him. It was just before his passing, as the bearer of a martyr's crown, that men began to understand this man. But how men have loved him since! How the world has come to cherish him as its own! But it is all so obvious and inevitable. Lincoln was God's man, and God's man who can withstand?

Saint Beuve has said, "The glory of Bossuet has become one of the religions of France. We recognize it, we proclaim it, we honor ourselves by paying to it daily a new tribute." May we not say that the glory of Lincoln has become one of the religions of America—a religion of the American people? The glory of Lincoln, who was more than president, more than statesman, more than martyr, is one of our religions. If we do not worship him, it is not, as Carlyle says, that "men worship the shows of great men; the most disbelieve that there is any reality of great men to worship," but because he is almost too great for our homage and too lofty for our praise. His glory is our religion. His memory is a consecration of American life.

It is well to emphasize every day that Lincoln is a religion in our land, lest some of us imagine that the railroad dividend, or the yield of the mine, or the harvest of the field, or the output of the factory, or the cash-book of the warehouse, is our religion. In the temple of deathless fame his memory is enshrined. His tomb at Springfield is not less sacred and precious than the grave at Mt. Vernon, each a revered shrine of the American people, each a hallowed altar of humanity.

Vindication of the American democracy—we call this man of the people, simply sublime because sublimely simple. Let other nations boast of their achievements; we point to Lincoln, the man—not unique, but uniquely American, matchless the world over, but completely, robustly, sincerely American.

No miracle was he who was the inevitable product of the American people. Far greater than the seeming miracle of his life would have been the failure of America to bring forth a man equal to its supreme trial. Not by virtue of accident rose Lincoln to the place of liberator of a race and savior of a nation. The mission came to the man because he was the man for the mission. The unutterable privilege of breaking the shackles from off millions of slaves had to come to Lincoln because of the destiny of his character—this man of rugged strength of character, uncompromising conscience, unspoiled simplicity of heart, blameless purity of soul, whose was the greatness of real goodness and the goodness of real greatness.

Lincoln was the most American of Americans. It can not truly be said that Lincoln was not a type. God help us if Lincoln be not a type, if it be true that he stands alone, without fellows, without ancestors and without successors. His ancestors were Cromwell and Hampden, Hancock and Adams, Washington and Franklin. His ancestry was the Magna Charta and the Declaration of Independence. Among his forerunners were Garrison, John Brown, Theodore Parker; Lincoln himself was just and generous enough to say of his forerunners, the intrepid Abolitionists, that their moral power had enabled him to do all.

Lincoln was chosen out of all the people—the great American commoner, plain man of the people, as Emerson first styled him. To be the first man of a people in a land where every citizen is king is to be the manliest of men and the kingliest of kings—king by divine right, by the divinest of rights, the right of manhood and worth and character. Is it not the very Palladium of our liberty that the commoner, the homespun man, may rise to the highest station in the land? Is it not the inspiration of our youth and the pride of our manhood that the commoner, speaking for his kind, voiced the abiding truth: Government of the people, by the people and for the people shall not perish from the earth?

Sprung from the people and trusting in the people, the people trusted and loved him. "They who trust us, educate us." They alone distrust the people who are not worthy of a people's trust. Let not a man of the people who trusts and would serve them, who dares to speak of the duties of the strong and the rights of the weak, be derided as a demagogue. For Lincoln was a man of the people—not a blatant demagogue, not a democrat on parade, but so democratic, so firmly trusting in the people, that the immortal watchword that he gave to the nation was the necessary expression of the fundamental democracy of faith and life of him "whose genuine love of the people no one could suspect of being either the cheap flattery of the demagogue or the abstract philanthropy of the philosopher." As one reviews the life of Lincoln, the prophet of democracy, one is moved to say that no man has the right to call himself a democrat who distrusts the people, who is fearful of entrusting the people with plenary power, who is afraid that the popular rights movement has "gone too far." Lincoln trusted the common people with less reason for faith than have we. We have every reason to trust the people which moved him to place his trust in them, and one besides, Lincoln

himself—the common people incarnate in this type man.

Lincoln came of a race of pioneers, of men who dared to the very verge of their being. We, too, in our day must pioneer as did Lincoln in his—not rashly adventurous but bravely daring in the enterprises of the soul. Rash and foolhardy were deemed the pioneers of a century ago. In truth, they adventured much, but only they were rash and foolhardy who little esteemed the pioneers and appraised them low. Pioneers must we be in the new world of our making and of our recreating, with the qualities of the pioneers who, above all, were the soldiers of the common weal. Not pioneering for themselves, for he is no pioneer who would serve himself alone, but pioneers merely that we may occupy the outposts of new realms of the spirit and new regions of achievement to be peopled and to be blessed by the generations for which we shall have prepared the way as Lincoln prepared the way for us.

In a very real sense, Lincoln was prophetic of that which is yet to be, prophetic of the new religion, though he knew it not, prophetic of the religion of Abraham and Moses and Jesus and Lincoln—the religion which is summarized in the words: Love of God and love of neighbor.

Lincoln was prophetic in yet another sense, for he was the foreseer of the newer and truer democracy. He struck a deadly blow at that most terrible of all castes, the caste of race. If we are to be true to his memory, we must strike other and telling blows at every vestige of the false idolatry of caste and rank. Democracy is not an institution to be created nor a structure to be established, nor even an ideal to be realized. More unsubstantial, withal more vital and enduring than all of these, be it not forgotten that democracy is the attitude of the common mind, that it is the aspiration of the commonalty.

Lincoln fulfilled the idea laid down in holy writ for the governance of those who are to choose judges and rulers of the people: "Moreover, thou shalt choose out of all the people men of strength, such as fear God, men of truth, hating their own gain."

Such as fear God! Fearless before man. Abraham Lincoln feared God. Lip piety was not of the substance of his religion, nor was he given to many professions of faith, but he walked in the fear of God. Not only was he a profoundly religious man, the content of whose life was rooted in religion, whose religion flowered in the beauty of the good and the true, but his was a conscious faith in a supreme purpose. Almost might one say in paraphrase of the word of Schiller, that the churches were not religious enough to command his allegiance. The question touching his day is not so much whether Lincoln was a churchman, but whether the churches of his time were Lincoln-like. Only to a God-fearing man could have come the inspiration with which he closed his second inaugural address: "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in." Such fear of God is a nation's strength.

Lincoln is become for us the test of human worth, and we honor men in the measure in which they approach the absolute standard of Abraham Lincoln. Other men may resemble and approach him; he remains the standard whereby all other men are measured and appraised. Gibbon tells us that two hundred and fifty years after the death of Trajan the Senate, in calling out the customary acclamation on the accession of an Emperor, wished that he might surpass the felicity of Augustus and the virtue of Trajan. *Melior Trajano*—better than Trajan! Such a standard is Lincoln become for us, save that we dare not hope that any American may serve his country better than did Lincoln. However covetous of honor for our country we may be, we cherish no higher hope for the land we love than that the servants of the Republic in all time may rise to the stature of Abraham Lincoln.

I have sometimes thought that the noblest tribute paid to the memory of Lincoln was the word of Phillips Brooks in Westminster Abbey when, pointing out that the test of the world to every nation was, Show us your man, he declared that America names Lincoln. But the first word spoken after the death of Lincoln is truest and best, the word of Secretary of War Stanton, standing by the side of that scene of peace, "Now he belongs to the ages." It was verdict and prophecy alike, for Lincoln is not America's, he is the world's; he belongs not to our age, but to the ages; and yet, though he belongs to all time and to all peoples, he is our own, for he was an American.

## Abraham Lincoln

Once when a peril touched the days
Of freedom in our English ways,
And none renowned in government
Was equal found,
Came to the steadfast heart of one,
Who watched in lonely Huntingdon,
A summons, and he went,
And tyranny was bound,
And Cromwell was the lord of his event.

And in that land where voyaging
The Pilgrim Mayflower came to rest,
Among the chosen, counseling,
Once, when bewilderment possessed
A people, none there was might draw
To fold the wandering thoughts of men,
And make as one the names again
Of liberty and law.
And then, from fifty fameless years
In quiet Illinois was sent
A word that still the Atlantic hears,
And Lincoln was the lord of his event.

So the uncounted spirit wakes
To the birth
Of uncounted circumstance.
And time in a generation makes
Portents majestic a little story of earth
To be remembered by chance
At a fireside.
But the ardors that they bear,
The proud and invincible motions of character—
These—these abide.

*John Drinkwater.*

# The Universalism of Lincoln

The Rev. Frank D. Adams, D. D.

ABRAHAM LINCOLN never joined a church because he was too honest to pretend to believe what he felt in his heart was not true. Orthodox churches used to denounce him as an atheist, an infidel, and an unbeliever, and when he ran for the Presidency in 1860 only three of the ministers in Springfield supported him. As he himself remarked, "These holy men of God would rather tolerate the institution of human slavery than support a candidate who would not subscribe to their dogmas." But a half century has brought changes. Lincoln's fame is forever assured. He ranks as one of the saviors of mankind. It is but natural that the great Orthodox churches, and the faith they represent, should now be eager to claim him for their own.

But if there is anything to which history bears unimpeachable witness, it is that Lincoln was not an Orthodox Christian. He did not believe in the deity of Jesus Christ. He did not beleve in miracles. Neither did he believe in the infallibility of the Bible, and still less in the innate and total depravity of the human soul.

Lincoln's religious history falls into three main periods, the first covering the time from his earliest recollection to the death of his mother. His parents were both members of the Baptist Church, and his early religious training fell along current Orthodox lines. He heard occasional preaching by itinerant preachers, and was always much impressed. His mother taught him to read, and most of the lessons were from the Bible. Even then some things in it troubled him, but through his study of the Bible he laid the foundations of a literary style unsurpassed for simple strength and clearness.

During young and middle manhood a decided change took place in Lincoln's religious thinking. Always an original thinker he made no exception in religion. Herndon, his partner and biographer, says that he read less and thought more than any man of his sphere in America. He did not take his religious views ready-made from others. He listened to the evidence offered, and then drew his own conclusions. The popular theology and current interpretations of the Bible found no credence with him. The merciless logic of his analytical mind detected their flaws instantly. In the little group of liberal spirits at New Salem, where they read and discussed such works as Volney's "Ruins," and Paine's "Age of Reason," Lincoln was the leader.

But he was always a believer in God and an unseen spiritual order in the universe. Much of his radicalism at this period must be ascribed to a daring mind and the impetuousness of youth. He had been carried to one extreme in childhood, and now he swung violently over to the other. As he grew older he became more reticent and cautious, though he was always too honest to pretend to be what he was not, and when the people elected him to Congress in opposition to Cartwright, that well-known, fire-eating Methodist revivalist, it was a triumph indeed.

The third period of his religious history begins with his election as President of the United States. As the weight of his tremendous task began to press upon him, like every truly great soul, he began to feel his own littleness and the need of divine guidance. He had never been irreligious, but he had been largely negative in his religious views; now he became positive in his ideas. He became convinced that God was in the struggle against slavery and that His power alone could win the victory. The realization that thousands of human lives hung upon the balance of his word of command drove him to his knees for guidance. He formed the habit of prayer. He invited men like Henry Ward Beecher and Bishop Simpson to come to the White House and pray with him.

But that they ever changed the President's opinions concerning most of the popular dogmas of the day there is not the slightest evidence. Indeed, we have a letter from John G. Nicolay, one of Lincoln's private secretaries, and later one of his biographers, in which he says that, to his knowledge, Lincoln never changed his religious convictions after he went to Washington. Every attempt, it seems, to prove Lincoln an Orthodox Christian have been futile. Religion and dogma are two vastly different things.

Lincoln has not left us without witness from his own lips of the fundamentals of his faith. Early in life he repudiated the doctrine of endless punishment. Whenever possible he attended the services of the Universalist Church, and one of the cherished memories of the Urbana church is of the time when Lincoln used to worship there. To Peter Cartwright, who had once censured a man for attending the Universalist Church, he said, "Parson, I used to think that it took the smartest kind of man to defend and uphold Universalism, but now I think differently. They have the whole Scripture on their side, and so many witnesses that it is impossible to lose." I believe that if the Universalist Church had been organized in Illinois in Lincoln's day as it is now, and if it had formulated at that time the five great principles upon which we now stand, Lincoln would have joined it. Dr. Barton, in his excellent book, "The Soul of Abraham Lincoln," while conceding that Lincoln was essentially a Universalist, labors to prove that he was not one technically. Very true, meaning by that one who is actually affiliated with the Church. The world is crowded with people who deny the dogma of endless punishment—negatively Universalists, all of them. But Lincoln did not abide in his negations. He believed in positive Universalism, which accepts God as the Father of all mankind, and the essence of whose heart is love.

It is easy to understand why the Orthodox world has wanted to show that Lincoln accepted its tenets, but how much better would it be to say: "No, Lincoln did not agree with us then. He was too great and too wise. Neither do we quite agree with what our fathers believed. Rather, let us thank God that we are beginning to catch up with Abraham Lincoln."

# The Papers of John Pererin

## XX On Redeeming Goodness from Dulness

"Except your righteousness exceeds the righteousness of the Scribes and Pharisees. . . "

THE good life should be the greatest of all adventures; but the popular idea of the good man is that he is a tame rabbit. There is something to be said for the popular view. Few of us who openly profess ourselves to be Christians give any vivid impression that we are out on the most romantic and thrilling enterprise in the world. We are, looked at from the outside, as dull and uninteresting as a flock of sheep; and we very badly need to be redeemed from this dulness.

I do not mean by this that we are to go out of our way to seek singularity, or to make ourselves unusual or peculiar, in order to advertise our wares. People who do that generally end by making themselves ridiculous. What I mean is that we are not living out the Christian program in such a way as to throw it up before the eye of the common man as the tremendous, glorious, dramatic thing that it essentially is. We may have the root of the matter in us, but the trouble is that it does not show above ground. The Christian undertaking should be the most attractive and compelling thing in the world. The story is told of a man who had seen a glimpse of the wonder and glory of this thing so that he went and sold all that he had in order that he might possess it for himself; and it was this same allurement that the disciples of Jesus felt when they left, this one his bench and that one his nets, and forsook all and followed him. And we have to put something of this quality of allurement into the Christianity we profess if we are to commend it to this tough, unimaginative, and thick-skinned world.

What is the matter with us? Precisely, I think, what was the matter with those Scribes and Pharisees whom Jesus had in mind in the saying which stands at the head of this paper. They had fallen into ruts and had come to suppose that there was no life or truth or wisdom outside those ruts. They had conventionalized both religion and morality, and were trying to force life and truth to flow through their little canals. And life, which is so much greater than the forms into which men cast their faith and the habits into which they fix the moral impulse, went past them; they had ceased to be relevant to a life that had outgrown them. The time had come for a larger type of moral character, a more enterprising conception of goodness. And the whole point of this notable passage in the teaching of Jesus was that his disciples were to avoid binding the spirit of goodness in the chains of a conventional morality and making it a thing of rules; that on the contrary they were to let it go free that it may express itself in those spontaneous original and creative ways that the infinite need and variety of man's life calls for.

Now the truth about us is that we also have developed a sort of legalism; and goodness to us is very much an affair of rules and prescriptions. There are some things that we should do and other things which we should abstain from doing; and goodness consists for us largely in walking the tight rope which marks the line of orthodox conduct in the midst of a crooked and perverse generation. It is essentially a standardized affair; and because the standard is ever before us we tend to a uniformity of conduct which is as interesting as a row of pins. It may be admitted cheerfully that this conventional standard of conduct is a vast improvement in quality, in sanity, and in humanity, upon the standardized morality of the Pharisees, yet the fact remains that our standard is beset by the same damning fault as that of the Pharisees—namely, that it *is* a standard. And, as I understand the New Testament, the one thing that the Christian ideal of conduct must not have is a fixed standard. It may have a direction, but it is not to have a definition. It may have a particular line of advance, but it has no prescribed route to a fixed goal. That is to say, the New Testament idea of this thing that we call goodness is that it is an inner impulse that will express itself in all sorts of original and creative ways as the various occasions and contingencies of life may require. It is not something that can be analyzed and set down in a printed book, first, second, third, and so forth. It is a living thing that bloweth where it listeth, that is for ever trying to outdo its own best. It is not a set of rules, but an independent and self-directing spirit; and it has a wisdom of its own that makes it equal to every emergency, and a resourcefulness that enables it to do the right thing in every crisis that it meets. And we need nothing so much to-day as the emancipation of this spirit from the ruts into which we turn it and within which we limit and narrow and starve it, so that the goodness we display to the world may not be a poor negative bloodless pietism, but a mighty, red-blooded creative power that goes out with wealth of resource, with the joy of abounding life, and with invincibility of purpose, to those tasks of creation and redemption which will turn the wilderness of this world into the Garden of God.

Yet, indeed, all this is only a plea that we try to make ourselves into larger-sized Christians. We are suffering from arrested development because we are dogged by our bondage to standards; and we need to break through into a larger and more spacious Christian practise. In this connection I recall a certain salmon pool which was one of the joys of my childhood. At spawning time the salmon came up the river to the pool, but they were held there by a high waterfall. And it was one of the most inspiriting sights to see the salmon leap the fall in order to gain the upper reaches of the river. It is something of that kind that needs to happen to us. We are circulating round and round in the pool of a conventional and orthodox conduct, and neither growing ourselves in character and moral impressiveness, nor commending the faith we profess as a great adventurous calling. And there must be a break through somehow into a larger vision of Christian living and a fresher and more vivid Christian practise.

*O Thou who madest us free that we might serve Thee*

*with a willing heart, forgive us that we weave bonds and bands for Thy Spirit within us. Deliver us from this folly of imposing a slave-habit upon ourselves; and let the Spirit of Goodness and Truth go free. Thou who art ever saying to the bound, Go forth, speak the liberating word to our hearts and wills to-day, so that we may go forth upon the adventure of a creative goodness that will reveal Thy glory to men. Amen.*

# English Correspondence

FOR some little time quite a storm has been raging in one of our theological teacups, and now it has spilled over into the secular press. It appears that some of the missionaries of the London Missionary Society (our most liberal missionary organization) stationed at Bangalore, India, have omitted the name of Christ from a book of hymns and prayers that they have prepared for use in the schools. This action has stirred the ire of at least two prominent directors and the matter was raised in the committee meeting. It was explained on behalf of the missionaries that their action was prompted by a sincere desire to reach Moslems, Hindus and others who accept the name of "God" or "God the Father," but shy off the moment the name of Christ is introduced. After a lengthy discussion it was agreed to set up a committee of inquiry to ascertain and report upon the methods obtaining in the Indian missionary schools. In the meantime, perfect freedom of action is to be granted to the missionaries concerned. Only the mover and seconder voted for what was to all intents and purposes a vote of censure, and for the overwhelming nature of the majority not a little credit must be given to Dr. J. H. Jowett, who intervened at the very close of the debate and lent the weight of his great influence in support of the action of the missionaries.

The moment the affair got into the secular press, some afflicted with the disease of orthodoxy and possessed of powerful noses for the sniffing out of heresy, professed to be very shocked that the minister of Westminster Chapel should do something which they declare "dishonoring to the Saviour." Dr. Jowett as a rule steers clear of controversy, but this charge has drawn him and he has turned on his assailants and literally rent them. After pointing out that one hundred and eighty members of the committee voted in one way and only two in the other, he goes on to assert "the action of the board was not taken to dishonor the name of Christ among the Hindus but to preserve it from reproach. How can we win the intelligent Hindu and lead him step by step to the vital fulness of our own faith? It is a question of method and means. It is a question of approach. It is a question of at once preserving the self-respect of the Hindu and his rights of conscience and reason, and making Christ known as his redeemer and the emancipator of mankind. Let the supporters of the board have no fear. The royalty of our Lord is not at stake. Every member of the board will jealously defend the honor of his name. Our missionaries at Bangalore are faithful stewards of his grace. They are passionate friends of the Lord, to whom they have given their lives." That Dr. Jowett should argue so is distinctly cheering to those of us who are interested in and concerned for the growth of a more catholic spirit expressing itself in more liberal methods. "And still it moves."

Our Baptist neighbors have been the first of the denominational authorities to publish their 1922 Year Book, and in makeup and appearance it returns to something like the volume we were accustomed to see in pre-war days. The tale told by the statistics, after all, the most interesting part of the book, is not exactly cheering. Whilst the city of London shows an increase in membership of one hundred and seventy-four (as there are two hundred and ninety-three churches we might exclaim, "What are these among so many?") the decrease for the country as a whole is no less than 2,416. It is to be hoped that the publication of these figures will compel our Baptist friends to face up to the actual facts and ask themselves some serious questions concerning both their message and their methods. "Spurgeonites" are still numerous in the denomination, with the result that it is in many ways the most conservative in our English churches. Few Baptist churches have yet left behind the old "hymn sandwich" type of service, and among their leaders there is still a nervous concern shown for what is called the preaching of "the old gospel," but which is in reality but the mouthing of old shibboleths that have long ago lost their meaning and grip for modern men and women. Is the Church the only institution that is to remain uninfluenced by the age in which it finds itself?

This week has witnessed some stirring scenes on the other side of St. George's Channel, and the ratification of the Anglo-Irish Treaty is now an accomplished fact. It is significant that all the women members of the Dail voted against the treaty and for a continuance of the struggle which was bound to mean fresh bloodshed. Every woman who spoke advocated extreme measures and made her appeal to sentiment and to sentiment alone. That kind of thing may move emotionalists but can hardly be described as statesmanship. Defeated in one way, Mr. de Valera's supporters endeavored to level things up in another, and so renominated their chieftain for the presidency. The voting was very close, but "a miss is as good as a mile," and two votes kept Mr. de Valera out of the chair. Mr. Arthur Griffiths was then given the task of forming a provisional government, and, judging from the wonderful way in which he has conducted himself during the struggle, this matter could not be in better hands. American readers may be interested in having the opinion of our leading London newspaper (the *Times*) on the situation as it now is: "Truly the future is not without its difficulties. It would, however, be foolish to despond. The next few days should see the pageant of British evacuation. Parts of Ireland will doubtless watch the army go with mixed feelings; but there is no Irishman who will misunderstand the significance of its departure. New masters will sit in the Government departments, and acts of Government will bear the impress of Irish authority. The dream of generations will have become a waking reality."

# The High Spots at the Fifth Plenary Session

John van Schaick, Jr.

ALL along, everybody has asserted that the negotiations concerning Shantung had nothing to do with the Conference, but were outside the Conference, between China and Japan. Nevertheless, everybody knew that the success or failure of the Conference itself depended upon Japan and China getting together. Shantung had been a powerful factor in the defeat of the Treaty of Versailles in the Senate and it was feared that Shantung would do it all over again. Therefore Mr. Hughes, Mr. Balfour and the President used their good offices to effect an agreement, and when the agreement was effected, Mr. Hughes brought the whole thing into the Fifth Plenary Session and read the terms.

Everybody cheered, some from one motive and some from another. Friends of Mr. Wilson said: "Yes, you folks wanted to pillory Wilson because he believed what Japan said at Paris. Now Japan has done what he said she would." Friends of the Administration said: "We won't have another Shantung fight in the Senate. This means that all the treaties will be ratified." Everybody was happy over it, and most of all those who believe "in peace on earth and good will among men."

Baron Shidehara was loudly cheered when he thanked Mr. Hughes and Mr. Balfour for their assistance, and again when he declared: "This settlement will contribute not only to their own happiness (China and Japan) but also to the peace of the world."

Another high note was struck when Mr. Balfour rose immediately after this first Shantung matter was ended and in behalf of the British Empire voluntarily handed back to China the leased territory of Wei-Hai-Wei, taken over by Great Britain with the co-operation of China herself at the time that Germany and Russia were beginning their attempt to dominate the Chinese empire. Thus China had restored to her what Mr. Hughes called "her most ancient and most sacred possession in its entirety, free from any foreign domination."

But it was the long, technical, naval treaty of some ten thousand words, called the Five Power Treaty, which made this session memorable in history.

Practically all the debate upon it had taken place in committee. M. Sarraut of the French delegation and Senator Schanzer of Italy set forth again the views of their respective countries. Mr. Hughes made an address giving the essential points of the treaty. All through this address he compared what had been accomplished with what had been proposed in his address of November 12. Correspondents have been estimating the percentage of proposals which became accomplishments and these estimates range from 60 to 90 per cent. The thing which we must keep in mind is that thirty capital ships of the United States, with a tonnage of 845,740 tons, are to be scrapped, only a part of which, however, are built; that Great Britain is to scrap 583,375 tons and Japan 159,282 tons. The United States and Great Britain are each to retain something over 500,000 tons, France 221,000 tons, Italy 182,000 tons and Japan 301,000 tons.

As Mr. Hughes went over these figures, and many others, he appeared like the clean cut lawyer dealing with hard practical facts. He made no attempt at oratory. He was clear and businesslike. Everybody followed with interest but without emotion, many reading from the text of the treaty which had been distributed. Nobody was prepared for an outburst of eloquence at the end of his statement, and therefore the entire gathering was swept off its feet. He had just said that the treaty means an enormous saving of money, and therefore the lifting of very heavy and unnecessary burdens from the peoples of the different countries. Then came a short sharp sentence which made everybody sit up: "This treaty ends, absolutely ends, the race in competition in naval armament." Great applause followed.

Then came the close. "The significance of the treaty," he said, "is far more than that. In this treaty we are talking of arms, in the language of peace. The best thing about the engagement is the spirit which has been manifested throughout our negotiations and to which is due our ability to reach this fortunate conclusion. In other words, we are taking perhaps the greatest forward step to establish the reign of peace."

These words will live in our history. The change which will come over the face of things because of this treaty and the others is greater than we realize. The strength of those who believe in large armies and navies has been in the use of the word pacifist to mean every kind of a coward and weakling—or at least visionary and reformer. Now these gentlemen are up against the great statesmen, the business men and the plain people. The organization of the world for peace is not a far off dream. It is a practical matter well within our power to realize. There are enormous difficulties. There is need of heroic effort. But the thing is within human power to accomplish.

Another of the high spots was the address of Elihu Root. Mr. Root is growing old and physically he is not rugged, but mentally he showed to full advantage yesterday.

He presented the resolutions dealing with the limitations upon the use of submarines and poison gas, and then made an address as eloquent as any I have heard in many a day. He was handicapped by the fact that he had to speak when the Conference was fully an hour past the time of adjournment. Everybody was tired and hungry. Moreover, Mr. Root has not a good voice. And yet they were tense and thrilling moments when this veteran statesman dealt with submarines and "the public opinion of mankind." "Cynics," said he, "have said that in the stress of war these rules will be violated. Cynics are always nearsighted and often the decisive facts lie beyond the range of their vision. Beyond diplomatists and beyond governments, there rests the public opinion of the civilized world, and the public opinion of the world can punish. These rules will be enforced by the greatest power known to human history."

Mr. Root declared that public opinion was the

decisive factor in the great war, and that a violation of public opinion means national ruin.

One could not help feeling something of the vastness of the issues centering around this Conference and the relation thereto of even the most humble editor, teacher, preacher or what not citizen who helps make and shape this public opinion of mankind.

I wish that I could deal as enthusiastically with the French contribution to this gathering. M. Sarraut made a long and fervid defense of France, her part in the war, her peculiar position, her right to reparations, and the reason she had to ask for more capital ships and unlimited submarines. He was received cordially but not with any depth of feeling. The fact is that France has made serious mistakes both at home and at this Conference, and now is feeling very bitter at the criticism she has received.

Personally, I hope that we can make her realize our cordial good-will, our appreciation of her service and her suffering in the war, and at the same time our conviction of the folly of her course in keeping a huge army, in projecting a new navy, and demanding the impossible from Germany. We could put up with her as one whose sufferings have made her a little abnormal, if her course were not endangering the stability of all Europe and perhaps the stability of Western civilization.

Scholars like M. Jusserand, the French Ambassador at Washington, who has lived among us for over twenty years, represent the best in French life. It is a tragedy that he feels such sorrow and bitterness these days and perhaps that his life work to promote goodwill is a failure.

It has not been a failure. France is suffering as all have suffered and doubtless will suffer again internationally, from the acts of politicians who think more of power than they do of righteousness.

The hope of the five Powers who approved the naval treaty yesterday, of France, Britain, Italy, Japan and the United States, and the hope of all the other nations of the world as well—is in the growth of the liberal, independent vote which such politicians fear more than anything else on earth—or anywhere else.

*Washington, Feb.* 2, 1922.

# Editorial Correspondence

ONE can worship God on a front porch, or anywhere on the face of the earth, if he really wants to and knows how. But to go to church he must go somewhere, and at some time, and to some particular place. Take the average group of "sitters" upon the porch or on the lap of mother earth anywhere, and you will find that the great majority are suffering from vacuity or confusion of the mind concerning these things. I overheard a self-satisfied and bumptious human loudly proclaiming that he was not going to church, he did not need to, as he could best worship God through "nachure;" "nachure's God was good enough for him." And after he had finished his Sunday paper, and taken a long auto ride, and eaten a big dinner, and enjoyed a bath over at the beach, and finished the latest novel, and gossiped with "the other fellers" over the latest sporting events, he intended to sit on the porch and worship God in "nachure," but it was then pretty late and he went to bed!

Of all the fool notions that ever lodged in the brain cavity of man or woman, this delusion and illusion of the mortal mind, with which they deceive themselves, but no one else, is supreme. As well might they say, I get my music at first hand from "nachure," thereby simply revealing the fact that they do not know the difference between the song of the mosquito and a noble selection by Pryor's band! They would get their education from "nachure" rather than from well organized schools; they would get their bodily supplies from "nachure" instead of from well equipped stores; they would get their transportation from "nachure" instead of *via* controlled steam and electric cars. That is, in the language of the vain world, they are plain, every-day tramps, hoboes, weary-willies, disguised in good clothes, usually bought with money some one else earned.

Now it is possible to worship God on a front porch; or down by the sea where the ocean sings its majestic anthem; or where the arching palm shields you from the sun; or on the boat which bears you over the opaline waters of the Bay—I say it is possible to worship God in any place, but as a matter of fact we don't do it. Worship of God is not anywhere, but somewhere, not any time but some time; not any place, but some place. We spend a day with "nachure," and never think of God from the rising of the sun until the going down of the moon! Why should we not have the manhood or the womanhood to be honest? Why can we not be big enough to tell the truth in the language of living? If we are too lazy, or too ignorant, or too self-satisfied, to worship God, let us say so and live up to it to the limit, not go through life proclaiming our fictitious independence, or camouflaging our cowardice, and then, when the shadows of human sorrow gather over us, rush with unseemly haste to the minister to borrow his umbrella!

The Church is not an emergency hospital, though it is always ready to give treatment and is equal to the job. The Church is not built to support a minister in idleness, but it will back an efficiency manager of the ethical and spiritual interests, and be quite as successful as many cities in this policy. In both cases it all depends on whether the people go way back and sit down and expect the manager to do all the work, bear all the responsibility, and take all the kicks! The Church is not simply to gather up all the derelicts here and in foreign fields and bear them to heaven on flowery beds of ease, but the Church, men and women of the world to-day, is for *you*. The stronger, and more self reliant, and self-respecting you are the more it is for you, not to take burdens off your shoulders but to put more on. That is, the Church is simply your opportunity to make good in the real things of life; to give you some excuse for having lived so long, and some little reason why you should hope to live longer. The Church is simply

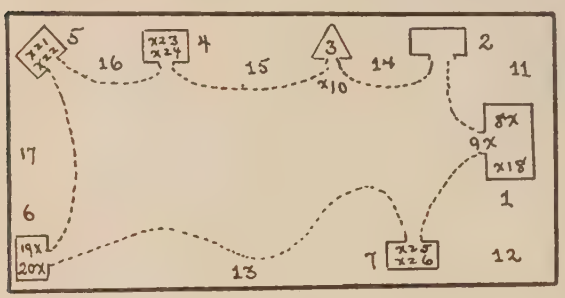
organized opportunity for the children of God to show a bit of family resemblance to the Father, and learn to live with their fellow men in the spirit of brotherhood. The Church is organized around the one man who, in all human history, knew how to live this life on earth without making a mess of it, as most of us do! The Church is not a cyclone cellar, a place of refuge in time of danger, not a life-boat in which to leave "the poor old stranded wreck," though it functions efficiently at all such times, but it is the place for real capable men and women to come together and, through a real worship of God, make life worth while here and now. And its need is apparent to any thoughtful mind and reverent spirit. To be God-like there must be companionship with God; to be Christ-like there must be companionship with Christ. And this in no desultory and haphazard fashion, any more than we can hope for a rational education by telling the children to run out into the woods without guidance, and get knowledge from "nachure," or tell people to go to "nachure" for food and clothing instead of to the organized and equipped store.

Too long has the Church been associated with ethical, spiritual and physical weakness, with the lackadaisical and sentimental, when it is of God, and Almighty in its method, spirit and aim, and it challenges the best in human nature to co-operative and efficient service. Every one should go to church sometime and somewhere, not to hear the eloquent sermon or the rendering of fine music, for while at times these things are aids to devotion, more often they stand between the worshiper and his God. Go to church where the mind and spirit are focused by the altar upon the sacred things of your own soul and the sacred things of life and immortality. Go to church and forget everything else, especially yourself, while you worship God in spirit and in truth. *F. A. B.*

# The Sand Table

**Mrs. Frank Austin Alden**

## SAMUEL TAKEN TO GOD'S HOUSE




1. Hannah's house.
2. Eli's house.
3. Tent—the Holy Place.
4-7. Other houses.
8. Hannah.
9. Hannah's husband.
10. Eli, the priest.
11. Field of flax.
12-17. Grass, flowers, trees, etc.
18. Samuel.
19-26. People in other houses.

Dolls may in any lesson be in or near houses as story goes and respective size of houses and dolls permits.

WE have had a number of lessons about people in the Old Testament time. Let us see, we studied one day about Moses, and another time about Jacob. And then we studied also about Joseph. These all lived in the Old Testament time. That means before Jesus was born, or came to tell folks about God being our Father in heaven. How many of you have Bibles? Well, just as soon as you are old enough to read for yourselves, you will want to read the Bible, because it has the most wonderful stories in it of any book in the world. And when you come to read the Bible you will find that it is made up of two parts. And each is called a Testament. There is the New Testament, that tells us boy Jesus and the men and women that followed him. And before that is the Old Testament. That is the story of the time before Jesus came. You know Jesus' coming into the world is the main point and everything pretty near in the world we know best dates from that. You know we have calendars. And those tell us the days of the week and month and year. Well, what year is this? Who can tell? 1922, yes, that is right. Why is it called 1922? Why, that means that Jesus was born 1921 years ago Christmas. So this is the nineteen hundred and twenty-second year since he came. But there were many hundred years before he came, and many, many people who lived in those days. And to-day we are going to study about another boy, who lived many hundred years before Jesus. But he knew something about God, and he wanted to serve God, that is, do what he thought God wanted him to do.

Now, in those days they did not have any church as we have to go to. But they had what they called a "holy place." Here it is. (Point to 3.) You see it is just a tent. But this was where the people all came to worship God.

And once a year they had a special time and came up to worship God. And, do you know what they did when they came? They made presents to God. You all know about making presents, don't you? Well, you make presents to those you love. And so they wanted to show that they loved God by making presents. So they brought what they thought God wanted, so He would be pleased. Now, the priests had told them that God wanted little lambs, sheep, and oxen, and that He wanted them brought to this tent, and to the altar. And ever since that the word "altar" has meant a place where we make our gifts to God. Since Jesus came and told us all that God is our Father, we know we can have altars and make gifts to God in our own homes also. But these folks didn't know that, and they thought this was the only place to worship. Now the people are coming up here for this special time. (Move some dolls, not from 1 yet, but from other houses to tent.)

Now, while these others are going up to the tent, we want to talk about the folks in this home. (Point

to 1.) Here is a woman named Hannah, and her husband. And do you know what Hannah has wanted? She wanted a baby. She wanted a child to take with her up to the tent, as other women had. And she had prayed to God to give her a sweet little baby. And what do you suppose she had told God? Why, she told Him that if she could have a dear little baby boy, she would give him to serve God at the tent for his whole life, and do you know, that is just what God did for Hannah! And Hannah was so happy with her baby, and loved him so much, just as your folks love you in your own homes! But Hannah had promised God she would give her boy to serve Him at the tent. And she knew she must keep her promise. You know we must always keep our promises. When once we have said we will do anything, we must do it, or else our word will be broken.

Of course this little baby had to have a name, so that they would know how to speak of the little fellow. Just as we all have names, you know. Well, what do you suppose they called the baby? Samuel. Yes, that is the name Hannah gave her baby. Let's say that name all together, so we will remember it. Now—"Samuel." Why, that's fine. We all said it real plain, and I guess we'll all remember Samuel's name now.

Well, each year, Hannah has brought the baby with her to the tent when all the people came. And now remember that this table means the whole country. It is quite a big place and it takes some time to get all these folks up from their homes. Well, this year Samuel has grown up to be quite a big boy, and Hannah knows the time has come to keep her promise to God and give her boy to live at the tent and serve God. So now she goes up with Samuel. (Move Hannah doll and husband doll, and Samuel doll to 3.)

Up here at the tent for many years has lived a man who served God there. (Point to Eli doll.) His name is Eli. And he is a priest, that means he works for God in the holy place. And here are Hannah and her husband and her boy Samuel with Eli. (Have the four dolls near each other now.) Hannah is telling Eli now her story, about how she asked God for a baby and how she promised God that she would give the boy to serve Him. And she wants to leave the boy with Eli now that Samuel may be trained to know how to serve God and some day become a priest like Eli. And Eli is pleased to have Samuel. He tells Hannah and her husband that he will do his very best to teach Samuel and help him learn how to serve God.

Then the people all hold their services together. And the other folks start back home as soon as the services are over. (Move other dolls back home. Leave Eli, Hannah, her husband and Samuel, together) Now it is time for Hannah to part with her boy. It isn't easy for her or her husband to go away and leave him. And it isn't easy for Samuel. They say goodby. And they go back home. (Move Hannah and husband back home.) I suppose that, as they go, they wave their hands to each other just as long as they can see each other. Then Samuel is alone with Eli. And Eli takes him to his own house. (Move Eli and Samuel to 2.)

Now here is Samuel, away from home. And his parents are lonely without him. It is not easy for any of them. But do you know, your papa and mamma often do things that are not easy for them to do just because they know it is best for you, just as Hannah and her husband did for Samuel. And when papa and mamma tell you to do things that are not easy, and that you don't want to do, you must remember that they are older than you are, and they know that later you will be glad you have done what they tell you to do now. And you mustn't whine and scowl and make it hard for papa and mamma. But you must keep cheerful and do what they tell you and do it just as quickly as you can. Don't wait. Do it right away. For that is the first thing Samuel had to learn when with Eli, to do as he was told and do what he was told cheerfully, if he would learn to serve God.

And here, at home, Hannah is lonely thinking of her boy. And she goes now to the field (move Hannah to 11), and what do you think she is going to do? Why, she is gathering flax from the field. And then she makes that into thread, and with the thread she makes cloth. And then she makes some clothes for Samuel, so that she can take them with her when at the end of another year she goes up to see him. You see our papas and mammas are always thinking about us even when they are doing things that are hard for them but best for us. That is their love around us all the time.

* * *

### APRIL, 1865—IN MEMORIAM

A man passed over the road
In the early days of Spring,
When the grandest flower that ever blooms
Was brightly blossoming.

And never a word he spoke,
And his face was marble cold,
But millions of men above him wept
And a million bells were tolled.

And the cities were draped in black
And the towns were wrapped in gloom,
"For he is dead," the people said,
"Who made the flower to bloom."

Down many a swarthy face
Unnumbered teardrops flowed,
"For he is gone," the bondman spoke,
"Who lifted our weary load."

And they builded him a tomb
Afar in the silent West,
And that beautiful flower which men call Peace
Spreads its leaves above his breast.

*Unknown.*

* * *

## THE COMRADES' CAMPAIGN

### Louis Annin Ames, Chairman

THE Universalist Church is to engage in another united endeavor. This time the men of our denomination, will take the lead, under the direction of the General Convention, and marching under the banner of the Universalist Comrades. All the affiliated bodies will help. Each individual will co-operate.

Emphasis is placed on the fact that our new undertaking is to be carried forward by unity of effort. The funds of the Memorial Church and the Perin-Cate House for Young Men are to be secured in a lump

sum in a single campaign. A contribution to one will be a gift to both unless otherwise specified. One subscription card will be used for both objects. The committees on the Memorial Church and the Perin-Cate House have been merged. The literature for both interests will be one. With singleness of aim and unity of purpose we are to render a service of merit to our brethren at home and abroad.

The campaign of preparation, education and solicitation will begin Feb. 19, 1922, National Laymen's Sunday, when the Comrades will speak from our pulpits throughout the denomination, setting forth the reasons for building the Memorial Church in Washington and the Perin-Cate House for Young Men in Tokyo. The campaign will close May 31, 1922. Payment of subscriptions is to be completed by September 30, 1923.

Our men in particular and our Universalist people in general are confronted with an opportunity and a great responsibility. They can be counted on to meet the one and measure up to the other.

* * *

## THE SUNDAY SCHOOL LESSON

### James W. Vallentyne

### FEBRUARY 19—ELISHA AND NAAMAN THE SYRIAN

**The Little Maiden**

A little maiden makes a pretty picture. This one is in a foreign land working for strange people but she is not frightened. She is loved and she loves in return. She is happy, for getting love and giving love always makes one happy.

We have many such little girls in our country. They do not know our language. They have to work away from home. They could be very unhappy either through their own attitudes or because of unkind treatment from their mistresses. Some of them are. Those who are fortunate enough to find employment with people who will love them and help them to love in return are very contented and enthusiastic.

Such people are always better people than unhappy people can possibly be. Love and respect and honor make every condition comfortable and every companionship valuable. When we remember that this little maiden was a slave girl in bondage we might become very frightened and feel great pity for her. We are sure she was not in circumstances that called for pity because she was so anxious to help her master. People who are abused and treated unkindly do not give back the best of themselves. Because she was so kind and anxious for the healing of her master we are sure she was well treated.

It is not where one lives nor how much one is paid that determines his happiness. It is the respect given to one that makes or mars his life. Slaves may enjoy very happy and successful lives while freemen may be slighted and discouraged and made rebellious and ruined by those who deal with them.

This little maiden was loved, and that love encouraged her loveliness to bloom. No investment pays so well as the investment of a bit of respect and affection. It saved Naaman, and he came to know it. It saves many who never come to know just what investment it was that paid so handsomely.

This world is good and people are good. The whole problem is one of relationships and adjustments. Fire will bless or bite according to one's relationship to it. It is even so with people. Slavery was and is wrong in any event, but slavery at its best is infinitely better than slavery might be. Everything and everybody is better "at their best."

**A Great Man but a Leper**

This is a sad combination. Leprosy always makes a sad situation. The blighted life is a sorry picture.

Is it really unreasonable and radical to believe that with an Infinite Father, a beneficent and aggressive and constructive Nature, and a studious and conquering man all at work together, blights should be eliminated and forever more prevented? It is a great undertaking, but modern men are not interested in small undertakings. It will require hundreds of years. But the building of the Christian Church has taken thousands of years and is not nearly done, yet who would have the enterprise neglected or the enthusiasm slackened?

Naaman was a great man, but he was stricken with a plague that had its origin among the filthy. So long as we have blight and disease and plague so long shall we have disorder refusing to stay where it is born. So long as we do not care what some folks have so long will some folks not care what we get.

Life is not sectional; it is a unit. What one has we all may get. We shall be saved only when all are saved. This is the new Universalism. The old Universalism taught that all might be saved sometime. The new Universalism is that none will be saved until all are saved.

The program of life is not the construction of some sample characters but the construction of a race. I suggest a universal program of universal quality for the Universalist Church.

**The Healing**

Of what was Naaman healed? Who knows? Our scientists with marvelous appliances for diagnosis make grave mistakes. Who pronounced Naaman a leper?

The malady of Naaman has no vital part in this story. He thought he was fatally stricken. From this base he proceeded, and the story has only to do with his conduct and the consequences of it.

Upon the suggestion of a child the great man went into another country and to the prophet of another religion and applied for help. No national or racial prejudices kept Naaman from going to the man who knew more than he did. No religious antagonisms kept him from acknowledging his defeat. Naaman was a great man. If history had not said he was great, if he had no military or political record to convince us, we should still be quite ready to believe that he was a broad-minded man.

A man's measure is often shown by his prejudices or lack of prejudices. Any religion, any patriotism, any system of education that prevents a man from seeing and acknowledging virtues and advantages in the intelligence and abilities of others is open to very serious charges against its size. It is unmistakably deficient both in weight and height.

When Naaman arrived at the dwelling of the prophet he was quite unprepared for the spirit of the man with whom he was to deal. Naaman did not appreciate the virtues of simplicity. He mistook the wholesome, guileless simplicity of the prophet for a slight. No man can take a slight without a very definite reaction. Naaman did not know whether his little informant had sent him to a mere fakir or whether the prophet was antagonistic or whether this was a biting sarcasm. In any event he should resent it and go away.

"The great man" was great enough to listen to the voice of reason. His servant argued that perhaps he did not understand the spirit of the holy man. That which was prescribed was simple. There might be virtues in simplicity that folks living in palaces did not know. It proved to be so.

The increase of possessions and of power and of opportunities that comes with growth tend to carry us away from the simplicities in which lie the great dynamic forces of the physical, the mental and the spiritual. The small thing and the easy thing and the transparent thing often have values far transcending our understanding. Naaman found success in conforming to the simple thought. This is the jewel of this story. The little servant girl, the prophet who was not interested in his tinsel nor even in his gifts, and the muddy Jordan, were strange teachers, but effective.

What is illness and what is health, and where do they come from? The answer is well worth the finding. There is more health and force at our hand than we are using. It is just as free and as natural and as good as the air and the sunshine that is in it. Illness is not foreordained and inevitable. Healing is not very costly. Naaman found both of these statements to be true.

# Home and Children

## FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

### LINCOLN

Surely upon his shoulders, gaunt and worn,
The seamless garment touched, invisibly!
Surely he came upon Gethsemane!
And was there not one single piercing thorn
From that dark wreath of anguish, for his brow?
Within that grail of bitterness, we know
Was held one drop that he alone must drain;
While from the crowd the stinging jibe again—
With lurking thrust that sped him to his fate.
Friend of the friendless, meek, compassionate—
Ours be the tragic grief—the haunting thought:
"He dwelt among us—and we knew him not!"

*Laura Simmons, in Life.*

## WHAT SAVED THE WISHING SHOES

THEY were pretty shoes, and the elfin cobbler had mended all four pairs very neatly. The fairy tucked them into her bag carefully, for they were wishing shoes and therefore very valuable; marvelous things happened when people put them on. She smiled at the thought how pleased her four little fairykins would be to get them back.

The Fairytown and Elfinville stage was about to start on its return trip. The fairy climbed into the vacant seat and settled herself comfortably. There were four other passengers: a younger fairy, a good-natured old dwarf, a jolly elf and a frowsy-looking bird. She noticed that all were in good spirits except the cross-looking bird, who wore a big black fur collar and grumbled every time the coach went over a stone.

Now the first law of fairyland reads, "You must not grumble," and uncomfortable things begin to happen the minute any one breaks that law. The other passengers begged their cross companion to stop, but he kept right on. Sure enough, in a few moments the stage began to slow down; it bumped and rattled and at length came to a dead stop. Then, worst of all, it fell to pieces. The wheels of water-lily leaves rolled away; the grasshopper engine gave a jump and disappeared altogether; the driver vanished with the rest. The coach had been made from an empty bird's nest, and all at once the passengers found themselves dreadfully tangled up with sticks and string. No one was hurt, but they were all a long way from home, and the outlook was discouraging. The bad-tempered passenger hopped up into the nearest tree and went to sleep; it was plainly his intention to fly home by himself as soon as he had rested, which showed that he was selfish as well as cross-grained and crabbed. The others picked themselves up and found a smooth brown stone where they could sit and talk things over.

"How very fortunate that I thought to bring this basket of luncheon," said the elf.

The fairy sighed. "There are four pairs of wishing shoes in this bag," she said, "but they are for my four children. Of course they would help us out, but, as every one knows, it spoils wishing shoes if any one for whom they are not intended wears them."

At that the bird in the tree gave a croak. "Wear 'em any way," he said.

The younger fairy stiffened. "We'll do nothing of the sort," she said sharply.

"Of course we will not," chimed in the elf.

So that settled the matter.

The old dwarf sat silent for a long time. At last he spoke. "If there is any truth in a tale I once heard," he mused, "then somewhere near this spot there is a huge turtle who crawled into a cool place and fell asleep and never has remembered to wake up. If we can find him, we might coax him to carry us home."

The rest of the company needed no further hint. They slipped down from the smooth stone and scampered round the woods, peering into every crack and cranny that they could find. They succeeded only in waking several very sleepy field mice who had never so much as heard of the turtle. But still the company kept on hunting.

The fairy with the wishing shoes stayed behind to take care of the luncheon. As she sat wondering what she should say to her children if any of the wishing shoes should be spoiled a tear rolled down her cheek and splashed on the stone beside her.

Now, tears are a great disgrace in fairyland, and so she hurriedly pulled out her kerchief to mop the tear up. As she rubbed she began to smile; the harder she rubbed the more cheerful grew her smile. By the time the others came back, hot and tired, the top of the stone was quite shiny, and the fairy was laughing.

"Why are you so joyful?" they asked. For their own part they felt very doleful.

But the gay fairy only smiled all the more. While her companions were resting she danced merrily about; she found some bluets and made herself a collar; then she picked a water-lily leaf from a near-by pond and gave it to the other fairy to use as a sunshade. She seemed much pleased over something. The others privately thought that it was about time for her to take the wishing shoes out of her bag and put them to some use. Just as the dwarf had made up his mind to say so she suggested airily that they all climb up on the stone and dance the skipidink dance.

Her companions were annoyed with her, but since they could think of nothing else to do with themselves they adopted her suggestion. One by one they climbed back upon the stone, and there they danced as gayly as they could in so small a space. Soon they all forgot that they were cross and began to sing, and then a strange thing happened. The stone, which was really no stone at all, gave a lurch that came near throwing the astonished company to the ground. The fairy had set them to dancing on the back of the sleeping turtle! He had been asleep so long that the moss had grown over him, and he looked like nothing but a great rock. The fairy had made the discovery while she was rubbing away the tear.

The old turtle was astonished and somewhat offended at being awakened and began at once to run away. At least he went hurrying off as fast as he

could. To be sure, it was not very fast, but the ground was rough and the fairy people had all they could do to keep from falling off. Presently they set up a wail of despair, for they realized all at once that the turtle was going entirely in the wrong direction. The more noise the fairy folk made the faster he thumped and bumped along.

"There is no use in trying to put on the wishing shoes now," gasped the fairy. "But if every one of you will hold mousy still I will try to persuade the turtle to stop."

Then the fairy leaned over and said something very softly in turtle language, and sure enough the turtle stopped at once.

They all scrambled down in a great hurry and said kind and polite things to the turtle; they even rubbed off the shreds of moss that hung from his sides. The fairy told him all that had been happening in the forest while he was taking his long nap. She also told him about her children's wishing shoes.

Being good-natured at heart, he let them climb on his back again and then he started off once more, this time in the right direction. He had slept so long, however, that whole forests of baby pine trees had grown up and he was not sure of the way; the old dwarf had to move up and sit where he could give him directions. But it was a wonderful ride, and the chipmunks came running to see the strange sight. The sulky passenger in the tree waked as the turtle went past. He did not of course deserve a place, but his former companions moved up and made room for him. He seemed really softened by their kindness.

That night, after the fairykins had put on their shoes and wished one wish apiece, their mother put them to bed in four big pink tulips and told them all about her adventures and how funny the old turtle had looked. The little fairies bobbed up and down in the nodding tulips, and clapped their hands.

"Tell us," they begged, "what it was that you said to the turtle to make him stop."

"Guess," said the fairy.

They all guessed, but each one guessed a different thing, and all of them were wrong.

"Now go to sleep," said the fairy. "In the morning you may guess some more."

But the children would not be quiet. "Oh tell us now," they cried.

"No," laughed the fairy. "Go to sleep!"

The smallest got up on his knees in the middle of his tulip. "Please," he begged.

His mother kissed him. "There, you have guessed it," she whispered. "It was—please."—*Margery Worthington, in Youth's Companion.*

* * *

## LINCOLN'S SIMPLICITY

We shudder to think what the verdict of the efficiency experts would be upon Lincoln. Why, the man had no sense of money at all!—and to get the money is, of course, the chief purpose and end of efficiency.

He had worked hard for an average lifetime before he was elected to the Presidency. Yet at his inauguration his entire fortune consisted of his house and lot in Springfield, and a little wild land in Iowa, granted to him for his services in the Black Hawk War. A few years later he is reported to have said: "I now have about ten thousand dollars. I hope before I die to increase it to twenty thousand dollars, which is all the money any one man ought to want."

He seems actually to have had the idea that money is merely incidental to the business of living, not nearly so important as friendship, or a sense of humor, or a clear conscience. He assumed that after a man had enough to pay his debts, and attain a reasonable degree of independence, it was useless, and even a trifle absurd, for him to seek to pile up a great fortune. A more hopelessly inefficient point of view, of course, could hardly be imagined. —*Woman's Home Companion.*

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## LINCOLN'S FATHER

Much has been made of Lincoln's lowly origin and the crude conditions of his childhood and youth. That he made such splendid use of the little with which he began life has always been attributed to the character and influence of his mother, Nancy Hanks Lincoln, and his stepmother, Sarah Bush Lincoln. Of his father and his father's people little has been said, and that little has been used to point out what he lacked rather than to record what he had.

Both Lincoln's mother and his stepmother were women of great beauty of character, whose service to history is that one of them imparted to the boy and the other encouraged in him a love of the higher and more beautiful things of life. Thomas Lincoln, the boy's father, we have been taught to think of as rude even in comparison with his frontier neighbors; as shiftless and poverty-stricken even for the times in which he lived. In recent years we have learned that he was otherwise, but the old picture is hard to erase.

It is a pathetic picture from beginning to end. A ten-year-old boy, the scion of good Southern stock, sees his father killed at his side by Indians. The property—and it was seventeen thousand dollars: no small sum in those days—went to the two older sons; the youngest was thrown out on the world to shift for himself as "a wandering labor boy" before he had even learned to read. We know what in those times was required of a boy in the way of hours and work; yet Thomas Lincoln before he was twenty-five had learned the trade of carpenter and cabinetmaker, had the best set of tools in the county and owned a farm that he had bought with his earnings. He was recognized as a skillful craftsman, but was regarded as shiftless because, though he would work industriously enough when a job came to him, he would not seek one.

Besides being a good workman, Thomas Lincoln was known as "a very quiet sort of man," "good-natured and obliging," full of plain, strong "horse sense;" determined in his opinions and able and willing to defend them; moral and religious. Those are not the characteristics of a weak man.

Nor can it fairly be laid to shiftlessness that he changed his place of residence several times. One change—that from Spencer County, Indiana, to the Sangamon country in central Illinois—was a mark of enterprise and intelligence; and all of the changes may charitably be laid to the vision that danced before the eyes of so many of the pioneers and that seduced them with promises of better land and easier conditions of life.

The best evidence that Lincoln's father was worthy of respect is that Lincoln himself seems to have respected him. At any rate, he worked for him until he reached his majority, and a little after that, and there is no record that he ever spoke a disparaging or disrespectful word of him.

It may be that the "quiet sort of man" of whom we know so little is worthy of a very deep respect; that from his honest and skillful craftsmanship the great President drew his own instinct for straightforward and enduring work; that from the "man of determined opinions" so able and willing to defend them, he derived some of the iron in his own character; and that from the "good-natured and obliging" father he may have inherited some of the tenderness and charity that made him the best beloved of all our Presidents.

Let us then hang a little votive wreath to the memory of poor, plain, unsung Thomas Lincoln.—*Youth's Companion.*

# Some Worth-while Books

**Any Book Published For Sale by the Universalist Publishing House**

Five Flower Tablets. Poems translated from the Chinese by Florence Ayscough. With English Versions by Amy Lowell. $3.00.

The making of this book was a labor of love and almost Oriental patience. First Mrs. Ayscough made a literal translation, which Miss Lowell turned into verse and sent to Mrs. Ayscough for criticism, some of the poems crossing the seas many times before their final form was reached. The result is almost the same brocade designed by the Chinese poets.

A lovely four-line picture is "Reply to an Unrefined Person Encountered in the Hills," by Li T'ai-po:

He asks why I perch in the green jade hills.
I smile and do not answer. My heart is comfortable and at peace.
Fallen peach-flowers spread out widely, widely over the water.
It is another sky and earth, not the world of man.

Sharply differing characteristics are outlined in "Calligraphy," by Liang T'ung-shu:

The writing of Li Po-hai
Is like the vermilion bird
And the blue-green dragon.
It drifts slowly as clouds drift;
It has the wide swiftness of wind.
Hidden within it lurk the dragon and the tiger.

The writing of Chia, the official,
Is like the high hat of ceremonial.
It flashes like flowers in the hair,
And its music is the trailing of robe
And the sweet-tinkling of jade girdle-pendants.
Because of his distinguished position,
He never says anything not sanctioned by precedent.

Officials of the Chia type are not unknown in other countries!

Maida's Little House. By Inez Haynes Irwin. Frontispiece. $1.75.

Maida is back from Europe, not crippled any more, but well and strong, and very happy to be with the friends she made when she was keeping Maida's Little Shop.

Mr. Westabrook has given them the house where he was born—an old-fashioned farmhouse with many additions, so that it holds them all, and far enough from the Big House to make it a little world by itself.

After a rapturous tour of it all, they settle down to work and play, and spend a wonderful summer, at the end of which Mr. Westabrook announces that he has provided a school for them, where, as Rosie says, "you can study the things you want, in the way you want to study them," and its name is to be Maida's Little School.

Roosevelt in the Kansas City Star. With Introduction by Ralph Stout. Illustrated. Large paper edition, 350 copies, $10.00. Trade edition $4.00.

The present volume is published in response to a demand from many sources for the preservation of these war-time editorials, and is the outcome of a plan by which Roosevelt wrote on what he chose and the *Star* printed it in twenty-four hours,—a very pleasing arrangement to a man who liked both edibles and editorials hot off the griddle!

Some of the more than a hundred titles are: Broomstick Preparedness; Nine-Tenths of Wisdom Is Being Wise in Time; The Man Who Pays and the Man Who Profits; A Square Deal for the Men at the Front; Women and the War; and Sacrifice on Cold Altars, and all ring with the honesty, vigor and patriotism of the man whose impelling force was love of right and of country.

# Order of Universalist Comrades

## THE COMRADES START A BIG TASK

The Executive Committee of the Comrades held an enthusiastic meeting Jan. 15, and started the big task of fulfilling their dual obligation of building Perin-Cate Hall which is to be the boys' home in Japan and also the job of raising the funds for the National Memorial Church at Washington, D. C. Their plans were forwarded to the General Convention Trustees, who met the next day, and who instructed the Committee on Organization to prepare plans for immediate action.

The Committee on Organization has adopted the following as the general plan of operation, the details of which will be announced as fast as the Executive Committee can supply them.

The general chairman of the whole campaign is Mr. Louis Annin Ames of New York City, who will command the sub-chairmen, and they in turn will have charge of state chairmen who will look out for the individual parishes within their own states.

The drive will start on Feb. 19, which has been already designated as Laymen's Sunday. This annual affair of the Comrades, which was started last year and which was such a pronounced success, will be an unusual opportunity to instruct all parishes in the country concerning the big project in hand.

There will be a Committee of Executives whose duty it is to instruct and prepare the details of the campaign. This committee consists of the General Superintendent, Dr. John S. Lowe, with Harold Marshall, Charles L. Hutchinson and Ralph W. E. Hunt. Mr. Ames, chairman of the campaign, will be assisted in the West by Dr. J. M. Tilden, who will act as vice-chairman.

The country has been divided into eight zones or districts, over each of which there will be a district chairman. The zones are as follows: Zone 1, New England. Zone 2, North Atlantic. Zone 3, South Atlantic. Zone 4, North Central. Zone 5, South Central. Zone 6, Mid-West. Zone 7, Western. Zone 8, Pacific. The zone chairmen will be announced at the next meeting of the Executives, and the state chairman who will act under the zone chairmen will be announced in a very few days later.

Under this Zone Plan the parishes will do their soliciting and report at once to Roger Etz at Universalist Headquarters in Boston, while the various chairmen will keep the churches supplied with literature and subscription blanks without the delay that is so liable to attend a national campaign.

A committee has been appointed and is at work on the literature for the campaign. The campaign will begin Feb. 10 and close on May 1. The quotas for each of the individual parishes have been figured upon the basis of the quota for the Million Dollar drive of two years ago. The amount to be raised for the National Memorial Church is $200,000, and the amount for Perin-Cate Hall is $35,000. These two together amount to about 20 per cent of the Million Dollar Drive income, hence each church will have as its quota an amount equal to 20 per cent of the Big Drive quota.

A Speakers' Committee has been appointed which will have charge of this important part of the Campaign. The original committee of fifty men which did such efficient work in the drive will follow up its good efforts in this new campaign, and Mr. Carr and Mr. Hunt of the Comrades will assist with the fine work which they did in the Million Dollar Drive by following it with similar work in this task.

Immediate work has been started by the General Committee in getting lists of all people interested in the National Memorial Church and Perin-Cate Hall. It is the object of the Washington Church that it shall be a fine memorial to those Universalist boys who gave their lives in the World War, to all enlisted men in the war, and also to such Universalists as have proved themselves worthy of a National Memorial. With these thoughts in mind, it is the object of the committee to get at once a full and perfect list, if possible, of every man who gave his life and also every enlisted man in the war. A suitable tablet will be erected in the church bearing these names. There will also be provided in an appropriate position a beautifully bound book which will contain the names of every donor to the National Church, which, of course, will not include the amounts given.

# The W. N. M. A.

**Conducted by Miss Susan M. Andrews, 176 Newbury St,, Boston, Mass.**

### A CALL TO PRAYER

The Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions are again uniting in a Call to Prayer for the observance of a joint Day of Prayer for Missions. Friday, March 3, 1922, has been set apart as the day.

It is earnestly hoped that our women may unite in observing this day and may join with the women of other churches in places where such meetings are called. Where no federated gatherings are planned will not Universalist women meet for this purpose?

Copies of "A Service of Prayer and Praise," arranged by the joint committee, may be secured for 2 cents apiece by sending to the W. N. M. A., 176 Newbury St., Boston.

"More things are wrought by prayer than this world dreams of." Too often in our intense desire to *do* we forget the Source of our strength and the power which comes to those who are in constant communion with God.

As Harry Emerson Fosdick says: "Is it not clear that all the characteristic enthusiasms of our day cluster around work? In the churches, service is the popular note and the favorite hymns are 'The Son of God goes forth to war,' 'Soldiers of Christ Arise,' and their kind. Our failure in prayer is partly due to the prevailing temper of our generation, which in its splendid enthusiasm for work has neglected that culture of prayer on which in the end the finest quality of spirit and the deepest resources of power must depend. Is not this one reason why keen observers note that our generation is marked by practical efficiency and spiritual shallowness? May we not hope to keep in ourselves the best gains of this efficient age and at the same time recover the practise of the presence of God?' "

In such a spirit, therefore, the committee asks us to:

Pray that the spirit of co-operation and unity in interdenominational efforts may increase.

Pray that the churches we represent may realize their share in the responsibility of the world's unrest and meet it with wisdom and vision.

Pray that all committees and leaders in charge of the program for the Day of Prayer for Missions may be so filled with the spirit and power of Christ that through these meetings the uninterested women and young women may be drawn into service at home or overseas.

Pray that the Christian women of our land may respond to this call for prayer by meeting together in church or home to plead for God's blessing on all efforts to bring nearer the day when the Kingdom of the world shall be the Kingdom of our Lord and of His Christ.

* *

Forgive us, O Lord, for our slowness to respond to the needs of a suffering world. Forgive our selfishness, our shrinking from sacrifice, our reluctance to be obedient unto the Heavenly Vision.

Fill our hearts with the love of Christ.

Make us sensitive to the touch of the Holy Spirit. Help us to enter into the lives of those who need us.

Give us, we beseech Thee, the drawing power of him who said, "And I, if I be lifted up, will draw all men unto me."

Make us magnets in Thy service.

Prosper, we pray Thee, all the missions of Thy Holy Church and strengthen with Thy Holy Spirit all who are engaged in missionary work. Through Jesus Christ, our Lord. *Amen.*

# Sunday School Search Lights

**The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.**

### SYSTEM IN GIVING

The generosity of Universalist Sunday schools is being made manifest by repeated offerings for Suffolk, Japan, Armenia. The General Sunday School Association believes that it is in duty bound to present a systematic plan by which these contributions shall be of greatest benefit to both the givers and the recipients.

It suggests, subject to the approval of the General Convention, the following as a yearly program:

In February, about Lincoln's Birthday, an American Missionary Offering, the first thousand dollars of which shall be used for the Suffolk Normal Training School.

In November, about All Souls Day, an International Missionary Offering, the first thirteen hundred dollars of which shall be used for the salary and incidental expenses of the Sunday School missionary in Japan.

In December, about Christmas, a Philanthropic Offering, given for the present for the Armenian orphans.

Special Point Number One. The salary of Miss Kirk is being raised this year by the "Twenty-Cents-a-Week" plan, as the change came to us so suddenly that we could not receive the first "International Missionary Offering" last November. Literature regarding this matter has been sent recently, to all schools, including some that had already sent their remittances.

Special Point Number Two. The first of the "American Missionary Offerings" is now being received, letters, pamphlets and collection envelopes having been sent to all schools.

It is regrettable that the collections for Armenia, for Japan and for Suffolk and other American objects should have come so near each other. It could not be helped but will not be so again.

* *

### ARLINGTON-HARTFORD CONTEST

The third Sunday of the Attendance Contest between the Arlington, Mass., Universalist Sunday school and the Hartford, Conn., Universalist Sunday school was marked by a gain for both participants, although Arlington made the better showing. Hartford secured 49 points to Arlington's 52, the total points now being Arlington 131, Hartford 194.

Both contestants are still sure of the victory, and interest will run high from now on, for the figures at the half-way mark promise a close race.

*S. T. C.*

* *

### THE BOSTON CLASS

Mrs. Friend's Teacher Training class, held at 176 Newbury St., Boston, each Tuesday evening at 7.15 o'clock, has grown to a membership of twenty-two. There is room for a few more, but the leader feels that unless they enter at once they will not be able to follow the thought of the course. Attendants are uniformly enthusiastic about the benefit received.

* *

### MORE NEW SCHOOLS

The General Sunday School Association rejoices to see the second hundred of new schools well started. On the first Sunday of January a school was organized at Greensboro, N. C. The school at La Crosse, Wisconsin, has been reorganized, and is growing.

* *

### MISS KIRK'S SALARY

The first school to send in its ten dollars and forty cents for the Japanese missionary was Albion, New York—not "perfidious Albion" by any means. The next payment, which was for twenty-five dollars, came from Orleans, Mass., where Miss Kirk, before going to Japan, was the beloved pastor.

* *

### INSTALL THE OFFICERS AND TEACHERS

Many schools are about to elect new officers and select new teachers. They should have dignified and impressive installation services in the presence of the whole congregations. The General Sunday School Association will be glad to send, free of charge, enough services to supply any school. Others have been helped to get a good start for the year. Why not yours?

# Young People's Christian Union

### DIRECTOR'S DATES

Feb. 19, Hoopeston, Ill.
Feb. 20, Urbana, Ill.
Feb. 21, Hutsonville, Ill.
Feb. 25, Cincinnati, O.
Mar. 12, evening, Marlboro, Mass.
April 28-30, District Rally, Clinton, N. C.

* *

### TEMPUS FUGIT

Twenty-five years ago this evening I attended my first Young People's Day service, and as the result of that meeting was voted into membership a day or two later in the Union of Ryder Memorial Church, Chicago, which has since become a part of the new St. Paul's. It is comforting to recall that I was only of Junior Union age at the time, and was accepted for membership in the Senior only because there was no Junior Union in that church.

During these years I have belonged to local Unions in different states, and to the Union-at-Large. I have attended every National Convention of the Y. P. C. U. in those years, with the exception of the first, making twenty-four consecutive conventions.

There have been many changes since Rev. Harry L. Canfield was secretary and field-worker for the Union, and Mary Grace Canfield was in charge of the Junior Union work. It is easy to forget the difference in point of view which twenty-five years makes, and to say that the Union is now composed on the average of much younger people, but there are many evidences that it is so. Set the convention pictures taken at the Chicago Conventions in 1898 and 1921 side by side, and the difference will be striking. Even allowing for all the changes which fashion has made in hats and gowns, in men's clothing and facial adornments, and the picture is one of a younger group. Not that the youngest members of the 1898 group were younger than the youngest in that of 1921: we were not. But there was a smaller percentage of the older people at the later convention; they did not make its plans or decide its policies; in the twenty-five years the Y. P. C. U. has become much more completely, not to say exclusively, a young people's organization.

This last fact accounts in part for the smaller membership of the Union now. Looking back over the files of *Onward* for 1897, I find the mention of many flourishing Unions in places where we never had more than very small churches, in some none at all. A large number of the members of the Union were the older people of the church. In not a few of the smaller churches, the membership of the Union included nearly all, either old or young, who were actively connected with the parish. I do not know of more than one or two places where this condition exists to-day. We are better organized as a Church: the women are in the Mission Circles, which were not numerous twenty-five years ago; the men are in the Universalist Comrades or other men's clubs, which were almost unheard of then. Many churches have from six to twenty different organizations made up of different groups in the parish. Then, the Ladies' Aid Society and the Y. P. C. U. furnished nearly all of the social life of the church. It is small wonder that the Union's membership was larger then than now.

But this smaller membership means that the Y. P. C. U. provides an opportunity for a most important kind of work, if the Church is to function efficiently in the years ahead. It is, as it always has been, whether so recognized or not, the leaders' training school of the Universalist Church. From it and through it have come most of those to attain prominence in our ranks. There are many exceptions, it is true, but they are exceptions.

To-day with nearly the whole membership of the Union made up of the younger people, it is possible to make it more distinctly, directly and successfully, this kind of a school of leadership. Because it is a more homogeneous organization, its methods of work can be more fully adapted to meet its members' needs. And this is being done in the local Unions whose work is carefully planned, and in the larger organizations of the young people.

In last week's *Leader*, Dr. Shutter emphasized the great need for this. Every atom of energy put into the work of the Union by ministers or any one else is a distinct and direct contribution to the Church that is to be. By its treatment of the Y. P. C. U. the Church of to-day is building the Church of to-morrow, just as the Church of yesterday, by its support of the Y. P. C. U. of twenty-five or thirty years ago, built the kind of a Church whch we have to-day.

*Tempus fugit*, and some things change with the passing of the years, but among the things that do not change are the craving of youth for the opportunity to serve, and the consecration and devotion of youth to those institutions which challenge it to worth while service.

* *

### "THESE WILD YOUNG PEOPLE"

After living for a little over two years in the neighborhood of Boston I have succumbed to the influence of environment and subscribed for the *Atlantic Monthly*. I have received the full worth of the year's subscription in the February number, which contains this quotation from a letter:

"On the other hand, the young have new words, new language, new amusements; and one can no more talk their talk than dance their dances."

That sounds quite modern, but it is taken from a letter written by Horace Walpole and dated Nov. 18, 1771. It is quite evident that our great great grandfathers had the same difficulties with our great grandfathers that some parents of to-day are having with their sons and daughters.

And the solution of it all lies not in condemnation, or in sighing for "the good old days," but in being chums and comrades with the members of the younger generation. This, by the way, applies just as much in the church as in our own homes and families, for the church which can make its young people feel that they are an important and necessary part of it, and which really tries to understand and sympathize with their point of view, will bind them to the Church and to its Leader for all time to come.

*Stanley Manning.*

*Boston, Jan.* 31.

# For the Quiet Hour

Love is of no nation. . . . But it arches above all our wars and schisms and wretched class distinctions like a rainbow of promise beneath whose open portal the world shall one day pass into that bright land where the wandering peoples shall gather together in peace round the feet of Jesus, and there shall be one fold because there is one shepherd.

*Alexander Maclaren.*

We are put here to grow, and we ought to grow, and to use all the means of growth according to the laws of our being. The only real satisfaction there is, is to be growing up inwardly all the time, becoming more just, true, generous, simple, manly, womanly, kind, active. And this we can all do, by doing each day the day's work as well as we can.

*J. F. Clarke.*

God wants preachers and plowmen both; and He requires of his preachers good sermons, and of His plowmen clean, straight furrows.

*David Smith.*

As Christ's friends, his followers are supposed to know what he wants done, and for the same reason they will try to do it—this is the whole working basis of Christianity.

*Henry Drummond.*

You may say anything about me you like, but don't say anything about my sacrifices. Religion is my job. I am in the job because I like it. There is no sacrifice about it. To accept Christ's salvation and to labor to carry out his program, is a man's job.

*Wilfred T. Grenfell.*

# Among Our Churches

## Massachusetts Letter

**Get-togethermeetings** are being held in the Charlestown Universalist Church on the second Sunday evening of each month. Three meetings have been held, the attendance attesting the appreciation of our Universalist folk for the opportunity. These meetings are in accord with the plans instituted at the Melrose Convention. Every Universalist within a twenty-mile radius of Boston is urged to attend. * * **The Publicity Plans** of the Central Office are going forward. Each month the window disply cards and post cards are being used by the co-operating churches. Will you dedicate a space seven by eleven inches in a front window of your home for the remainder of the year to speak a message to the passer-by in behalf of your church? If so, ask your minister to order the cards from the State Secretary's office. Post cards with a similar message and upon which you may write a personal greeting to your friends will be furnished also. * * **The Universalist Comrades** organization is making a strong appeal to the man-power of our churches. Reports of the plans of the special campaign are coming from many sources, which will result in local chapters being formed in several of our churches. Recent rulings by the National Executive Committee open the way for an aggressive campaign as desired by the officers of the State Chapter. * * **The Men's Big Meeting** will be held in Boston on Friday, March 24. The Detroit Convention provided the inspiration and it now remains for our men to catch the inspiration and put it to organized work. * * **The Japan Quota** for Massachusetts is $5,000. This was apportioned to the churches previous to Japan Sunday. The returns being received give evidence of the growing interest in our Mission work. The goal will not be reached, however, until every church in the state responds with its apportionment paid in full. Why not reach the goal this year? * * **The Doolittle Universalist Home** has come to the churches of the state with its annual worthy and legitimate appeal. This work was authorized and instituted by our State Convention. We desire to secure every Universalist in the state as a member of the Corporation with annual dues of one dollar. * * **Sales and Fairs** have held prominent places recently on the calendars. It is worthy of commendation that our churches are steadfastly placing themselves upon public record as neither employing nor sanctioning methods of sale which introduce the element of chance or extra inducement, both of which the state law explicitly forbids. * * **The Annual Meetings** are revealing interesting and hopeful church conditions. From recent reports we note the following: Attleboro shows a $2500 gain over the previous year and a 75 per cent increase in the attendance at the annual meeting. Brockton records a large increase in family enrollment and a consequent increase in financial returns. Quincy reports increasing attendance at both church and Sunday school services. West Somerville and Arlington voted merited increases to the salaries of their respective ministers. * * **Lynn First** does things well. Notable among these things is its budget system. It is regarded as the denominational exponent of a well-organized and a well-worked financial plan. It is also a pioneer in another branch of service with its paid Director of Young People's Work. * * **Haverhill and Lawrence** are conducting a friendly Sunday school contest for six months. Attendance and membership constitute the basis for the rivalry. * * **Brookline** has been privileged to have provided twelve lectures on the Liberal Christian Faith. Dr. Conklin has given these lectures on twelve consecutive Friday evenings. * * **Plymouth** is to signalize this important period in its town history by providing for a new pipe organ in the historic church. The canvass for funds is now being conducted by Rev. W. P. Burnell. Rev. B. B. Gibbs recently resigned this pastorate, going to Brooklyn, Good Tidings, N. Y. * * **Springfield First** gives a wider radius to its message through the medium of "The Parish Messenger." This dignified assistant is a welcome addition to our parish papers. At the recent parish meeting Mr. E. T. Tifft entered upon the thirty-seventh year as clerk of the parish. He has served thirty-four years as treasurer of the city of Springfield. * * **Springfield Second** is making notable progress in all departments. Its mortgage has been reduced nearly $2000 during the past three years. All departments show a steady growth. The question of adequate accommodations is approaching an acute state. * * **Leominster** rejoices with propriety because recently it was privileged to see its mortgage papers go up in smoke. A serious handicap is thus removed. * * **Lowell First** does not allow Dr. Fisher to forget that it appreciates each added anniversary to his splendid pastorate. The twenty-seventh was noted recently. * * **Stoughton** is going forward under the pastorate of Rev. W. P. Farnsworth, seconded ably by the staunch men and women of this church. * * **Waltham** is rightfully expectant of progress under the leadership of Rev. Hervey H. Hoyt, who comes to the state from Hoopeston, Illinois. Mr. Hoyt will be recalled as the successful Superintendent of the Maine Convention, as well as the esteemed pastor to several New England churches. * * **Marlboro** has again joined the list of churches with resident ministerial leadership. Rev. Paul Harris Drake was installed on Jan. 31, and the new plans already instituted are creating a broadening interest. * * **Winter Hill** is justly expectant of splendid results under the pastorate of Rev. Elbert W. Whippen, which commenced in November. * * **Hingham** is very glad to be able to secure again the services of Rev. E. A. Hoyt, who resumes his residence in this town after a year's absence. * * **New Bedford** set a splendid example in meeting its pastorless situation. One month only elapsed between the termination of Rev. F. A. Wilmot's pastorate and the beginning of the service of Mr. Percy T. Smith, a student at Crane Theological School, as permanent supply. * * **Pigeon Cove** has concluded arrangements for federation with the Congregational church and a pastor has been settled. * * **Hardwick Federated Church** is developing a plan of helpful service to its immediate community. Its influence is being felt and more widely recognized. The pastor, Rev. George M. Gerrish, has been elected Master of the local Grange. He has been appointed also a member of the State Federation Committee on Rural Work. * * **Framingham** has organized a young people's chorus to provide music for its church services; instituted vesper services with speakers from outside, and perfected an organization for the men of the parish. * * **East Boston** maintains a Sunday school with regular sessions. Five new members have been added recently, and $10 contributed to Armenia. * * With regret we record the passing of Rev. George Landor Perin, D. D. The Church honors his memory for unexcelled service in home and foreign fields.

*George E. Leighton.*

# Church News and Interests

### CHURCH MEMBERS REPORTED IN 1922

| | |
|---|---|
| Previously reported | 48 |
| Brunswick, Me. | 2 |
| Total | 50 |

### CHRISTENINGS

Previously reported, 8. Brunswick, Me., 1. Total, 9.

### PERSONAL

The Rev. Thomas Chapman, of Hopkinsville, Ky., who has just undergone a very serious operation at the Colonial Hospital, Rochester, Minn., is reported by the surgeons to be getting along finely.

### Florida

St. Petersburg.—Rev. L. J. Richards, pastor. On Jan. 8, Mr. Hofstetter, a Uni-

tarian layman from Indianapolis, occupied the pulpit, paying a glowing tribute to our former pastor, Mr. Butler, and using as his theme a phrase from one of Mr. Butler's prayers which had impressed him. Jan. 15, Mr. Pratt was our preacher, and the following Sunday a congregation of over two hundred greeted Dr. Elliott, president of the Unitarian Mission Board. Jan. 29 marked the beginning of Mr. Richards' pastorate. He was welcomed by a large congregation. The Mission Circle is making progress, and has recently been entertained at the homes of Mrs. R. C. Smalley and Mrs. Max A. H. Fitz. The Circle sent flowers to Mr. Cole, a leading member of the church who has been seriously ill.

**Illinois**

Stockton.—The annual meeting of the church was held Jan. 9, the business session being preceded by a supper. Reports of the year's work of church and auxiliary bodies were good. One of the most important plans was the vote extending a call to Rev. Wm. A. Garner, who will begin his pastorate Feb. 1. The presence of Mr. Robinson, Mid-West Superintendent, added much to the meeting. He gave a talk on the Mid-West District, which was much enjoyed.

**Maine**

Auburn.—Rev. Roderick J. Mooney, D. D., pastor. Miss Gertrude Louise Lombard has been attached to the staff of the parish. She will work among the young women of the church. Already she has organized a new guild, known as the "Pathfinders," which has two objectives, regular attendance at church and at Sunday school. Dr. Mooney has charge of this Sunday school class, which meets in one of the church parlors. Each girl is asked to pledge herself to the task of finding and trying to bring other young women to the services of the church and Sunday school. We have closed a most successful year. All bills are paid with a balance in the treasury. We start the year with fine congregations and a spirit of genuine enthusiasm prevailing in all departments. Dr. Mooney does not believe that absentee Universalists should hold positions in the parish, hence we have a live board of trustees who are every one of them in their places on Sunday and ready to help in every way needed.

Norway.—Rev. C. G. Miller, pastor. In response to the generous contribution and offer of the Ladies' Circle, the pastor raised a subscription list among the men which settles in full the outstanding obligations for the repairs made on the property in 1920. For the first time within the memory of the oldest member of the congregation, the society is freed from every indebtedness. The splendid efforts of the Circle in 1921 broke the record for gross and net returns for a period of some thirty years. Mr. Glen McIntire and his Boys' Class presented the parish with a painted drop curtain for the vestry stage, the picture on the curtain being a fine representation of Noyes Brook at the head of Norway Lake. Preparations are under way in this and the South Paris church for the observance of a great Laymen's Sunday, Feb. 19.

**Massachusetts**

Charlestown.—Rev. R. A. Greene, D. D., pastor. Young People's Day was observed in this church on Sunday, Jan. 29, in spite of the absence of an organized Union. The entire service was conducted by the young people of the church, the sermon being delivered by Elizabeth M. Lee. The remainder of the service was conducted by the following young people: Grace Elwell, Grace E. Hine, Dora J. Brown, Bertha Houston, Edwin Archer, Earl C. Turner and Elerson P. Hardy. Laymen's Sunday will be observed Feb. 19, with a service conducted by the men of the church.

Springfield, St. Paul's.—Rev. Delmar E. Trout, pastor. At the annual parish meeting Jan. 9, Eliphalet T. Tifft was relected clerk of the parish for the thirty-seventh successive year. Mr. Tifft has been city treasurer of Springfield since 1888. He is grandson of the late Eliphalet Trask, one time mayor of the city, and Lieutenant Governor of Massachusetts in 1857-58, who was instrumental in founding the church in 1840 and also in erecting the church building four years later. All but $500 of the $13,000 pledged three years ago has been paid. By Easter we will have paid over to the General Convention $6000 and the church mortgage will have been canceled through this Drive also. Our Bible school is growing, and we have a Home Department of forty-six, and a Cradle Roll of thirty-six. The pastor has started a class of young married couples and other young people, which so far has a membership of thirty. The boys have a basket-ball team which plays with other church teams in the Springfield College Gymnasium. The Boy Scout Troop has some thirty boys interested at present. There are two finely organized dramatic clubs in the church, the Senior and Junior Societies. The Seniors recently presented a fine play and the Juniors have one scheduled for this month. The Mission Circle recently forwarded 200 books to Rev. Harry Canfield's church library at Kinston, N. C. The Y. P. C. U. meets Thursday evening of each week. The members have been divided into teams and each team has charge of one meeting a month. On Jan. 15, Ernest Meyer of Worcester, state president of the Union, was present at a special meeting. On Young People's Sunday, the pastor gave an excellent talk on the Y. P. C. U. organization. The Masonic bodies of the city are holding a series of Sunday evening meetings, attending the churches where the pastors are Masons. Mr. Trout is a 32d degree Mason, and the fraternity visited our church Jan. 22. Over 400 were present. Rev. Clarence E. Rice, D. D., pastor emeritus, and Mrs. Rice are spending the winter at Silver Bluff, Fla., four miles from Miami.

**Ohio**

Columbus.—Rev. Charles Alden, pastor. At the beginning of the present pastorate the members decided to change their location. The down-town property was sold, and the congregation has since been holding services in the U. C. T. Hall, an appropriate name as the letters stand not only for United Commercial Travelers, but for the Universalist Church Temporarily. During the year and a half sixteen have joined the church, and audiences have averaged about eighty during the year and a half, to say nothing of the junior congregation of about twenty-five across the hall. About a year ago a large lot was purchased, and on one side a new Community House has been built, leaving space for the church proper which is to be added later. Dedication services took place Jan. 8, the Comrades having charge of the program, and Arthur Nash of Cincinnati giving the dedicatory address.

**Quebec**

North Hatley.—Rev. E. E. Marggraf, pastor. The pastor finished the fifteenth year of his pastorate Sunday, Jan. 29. With one exception, that of Rev. Charles P. Mallory of Huntingville, Mr. Marggraf has held the longest pastorate of any Universalist in the province. He has also been in the fellowship of Vermont and Province of Quebec the longest of any minister in the fellowship, becoming a member of that Convention thirty years ago and having been continuously in the fellowship.

* *

## AMBASSADORS WANTED

We would appreciate it very much if a few subscribers to the "Ambassador" would send copies for September, October, and November, 1921, to the Publishing House.

* *

## BOSTON UNIVERSALIST CLUB

The Boston Universalist Club will hold a meeting and dinner on Monday evening, Feb. 13, at Hotel Bellevue, at 6.30 p. m.

Hon. John F. Moors, a member of the firm of Moors & Cabot, bankers, and president of the Welfare Society, will speak on "The Creation of Public Opinion in a Democracy."

The Club will hold its annual "Ladies' Night" on Monday, March 13. Plans are being made by the Executive Committee to eclipse the gathering of last year.

* *

## HAVE YOU BEEN TO MURRAY GROVE?

This unique Institution of the Universalist Church, at once misunderstood and yet loved, is one of its choicest gems. Its historic value is unquestioned. The identical buildings and almost identical scenery are still to be viewed in their original state. Their authenticity is beyond doubt or criticism.

What real Universalist can fail at least to respect the spot that gave birth to his faith here in America? Indifference to the sentiments bound up in this ancient landmark is the element which may extinguish the light of that faith.

Stand in the very chamber where John Murray prayed through the night and meditate for a moment! Think what his decision has done for humanity! Be inspired with a new love for your Church and its great principles!

The Murray Grove Association has provided ample accommodation and entertainment. A beautiful hotel with modern electric lights and plumbing has recently been completed at an expenditure of approximately $26,000. Only $5000 of this sum remains to be raised and an appeal for contributions is now being made to Universalists everywhere. Send money or pledges to Rev. Roger F. Etz, 176 Newbury St., Boston, Mass., or Mr. Walter Gabell, 6600 N. 13th St. Philadelphia, Pa.

* *

### MURRAY GROVE IN 1922

Write to Rev. Charles Kramer, of Cooperstown, N. Y., and tell him that you want rooms at Murray Grove. He is to be resident pastor this year—a man courteous, able, resourceful, a man cut out by Nature for just such a responsibility.

He will have a large company to accommodate, for there is not the slightest doubt that the attendance will be far larger than on any preceding year.

A very charming young lady will be present throughout the season to have oversight of amusements, excursions and the like; so that those who wish a lively time can have it without disturbing those who desire to rest.

There is to be a tennis court and other equipment for the athletic.

And the institutes of the various organizations will be developed, giving the workers in Mission Circle, Sunday School and Young People's Union, a host of worth-while suggestions to take back for use in the home fields.

* *

### HELP OUR MISSION IN MIAMI, FLORIDA

The Mission Circle of our Mission Church in Miami, Fla., will hold a Garden Party and Sale the latter part of February, for the benefit of the Church Building Fund, and want useful and fancy articles which will sell. Will all persons and societies please make a contribution to help the cause?

Please send as early as possible to the home of the pastor, Dr. F. A. Bisbee, 144 N. E. 27th St., Miami, Fla.

* *

### INFORMATION WANTED

Will any person knowing of Universalists living on the North Side of Chicago, who have moved in from outside of the city, and are not easily discovered in consequence, please send such names with the most recent address known to

*Lucy W. Markley,*
*826 Edgecomb Place, Chicago, Ill.*

## Notices

### AN ADVERTISING CAMPAIGN

*To Our Ministers and Laymen:*

The W. N. M. A. is conducting an intensive advertising campaign for Universalism in the daily papers of Tennessee and the Carolinas, and would like condensed articles of not over 300 words setting forth the beauties of Universalism against the old theology as well as our campaign of "Back to Christ." It is also our purpose to publish these in tract form for free distribution over the country at large, that churches in any community may have the advantage of using locally if they so desire.

Here is a chance for every minister and layman who has Universalism at heart, to set forth their best thought and ability as an advertisement writer. We have an advertising man who gives his time to us free of any consideration and has written many ads for us, but he wants the thought of all and not his own to go to the world.

Are you willing to help us?

If so, send your communication to Mrs. Ethel M. Allen, 185 West 9th Avenue, Columbus, Ohio, or to F. G. Baldwin, Greensboro, N. C.

* *

### IOWA FELLOWSHIP COMMITTEE

Rev. Harry F. Shook has been transferred to the Maine Convention and the letter of transfer has been accepted by the Maine Committee.

*O. G. Colegrove, Chairman.*

* *

## Obituary

#### Mrs. Betsey C. Simmons

In the death of Mrs. Betsey C. Simmons, the Hingham, Mass., church lost a faithful member. She was born in Hingham in 1857. She was for seventeen years treasurer of the church, and her last years were devoted to work on the parish books. For twenty-six years she had been a member of the Fort Hill Sewing Circle, and its president for thirteen years.

Funeral services were conducted by Rev. Ezra A. Hoyt, and the Eastern Star, of which Mrs. Simmons was a member, also held services. Interment was at Fort Hill Cemetery.

#### Mrs. Mary Bates

Mrs. Mary Bates, a faithful and loyal member of the Boone, Iowa, church died recently. She was born in Cummington, Mass., in 1837, and graduated from Pittsfield Academy. Calmly and beautifully the sunset of life came to her and she died with the trust of a child. She is survived by one son and a sister, with whom she lived in Boone. Rev. O. G. Colegrove conducted the funeral services.

#### Samuel F. Gray

Samuel F. Gray died Dec. 23 at the home of his daughter in Winchester, Mass. He was born in Danvers, Mass., March 9, 1835, one of ten children of Josiah and Eunice Gray. The entire family were lifelong attendants and supporters of the Danvers church. Mr. Gray was a soldier in the Civil War, a member of the Grand Army Post of Danvers, and also a member of the Amity Lodge of Masons. He was a brick manufacturer, but had retired from business.

He is survived by his wife, four daughters and two sons.

The interment was in the family lot in Maple Grove cemetery just at the close of Christmas Sunday. According to his wish, his son, Rev. Francis A. Gray, of the Bath, Maine, church, pronounced the committal service and the final prayer.

#### Mrs. Mary McDavitt

Mrs. Mary McDavitt, mother of Rev. Arthur W. McDavitt, pastor of the Racine, Wis., church, died at Elmer, Mo., Jan. 12. Mrs. McDavitt was a woman of superior worth, a member of the church from its organization in Macon Country. She and her husband and sons have always been prominent in the activities of the denomination.

She is survived by her husband and three sons. Funeral services were conducted by Rev. James Houghton.


# Light and Peace

BY

Rev, C. H. Leonard, D.D., LL.D.

Dean Emeritus Crane Theological School

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Flaherty: "Indade Oi will that, Mrs. O'Brien. Shure, it's the height of politeness to ate a sicond piece av such cake as this."—*Western Christian Advocate.*

* *

It seems like the Irish Chautauqua for De Valera.—*Indianapolis Star.*

* *

One Broadway theater is to have a smoking room exclusively for women. All we need now is some good plays.—*New York Evening Post.*

* *

"It will soon be possible," says a wireless authority, "for the debates of the House of Commons to be heard in every household." Not if we know it!—*The Passing Show (London).*

* *

"Is she a good musician?"

"Very. She knows when to quit."—*Western Christian Advocate.*

* *

It was the last lecture of the term, and the professor was urging his students to put all their time in preparation for the final examination. "The examination questions are now in the hands of the printer," he said. "Now are there any more questions you want answered at this time?"

Voice from the Back Row (after a moment's silence): "Who is the printer?"—*Burr.*

* *

A small boy came to the desk of the Brightwood branch library and announced proudly: "I'm going to read over all the books I've ever read." Then he added, as an afterthought, "I've read three."—*Boston Globe.*

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"Have you had any experience in salesmanship?" asked a sales manager of a college graduate applying for a job.

"Oh, yes," replied the other, confidently. "I assisted for two years in selling the seats for the Yale-Harvard football game."—*American Legion Weekly.*

* *

Little Clara brought a drawing to her Daddy—a drawing comprising a circular scrawl of pencil lines and a dot. "That's little Mit' Muffet," she explained.

"But where is she?"

"O-oh! The spider f'ightened her away!"

And yet they write books on the Cubists! —*Illinois Siren.*

* *

"What's all that noise gwine on ovah at you' house last night?" asked an old colored woman of another. "Sounded like a lot of catamounts done broke loose."

"Dat? Why dat was nothin' only de gen'man from de furniture store collecting his easy payments."—*The Bullock Way.*


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